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ISLAMIC RESEARCH ASSOCIATION
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—
**TRUE MEANING OF
RELIGION**

(Risala dar Haqiqati Din),

BY

SHIHABU'D-DIN SHAH
AL-HUSAYNI

PERIAN TEXT AND AN ENGLISH TRANSLATION,

BY

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PREFACE

The present short treatise on the spirit of the fundamental principles of Ismailism forms a useful introduction to the study of the Ismaili doctrine in general, and especially as it developed in the Nizari school of the sect. It was intended by its author to reach everybody, the learned as well as the people of no great education, and therefore all technicalities or abstract and difficult theories have been carefully avoided. The author shows on many occasions a deep insight into the nature of the religious life of the human soul, and here and there lays open the most hidden psychological springs of the movement, in fact more than many works extant do.

The author, the late Shihābu'd-dīn Shāh, the son of the 47th Imam of the Nizaris, Shāh 'Alī Shāh, was expected by many to succeed his father in his high office. He is still remembered by the old men in Bombay and Poona as a young man of outstanding ability and exceptional learning. Not only was he greatly loved by the followers of his community, but he also commanded the high esteem of a wide circle of Muhammadan society, enjoying great respect even of his religious opponents. His premature death in the end of Rajab 1302/beg. of May 1885, while he was still under forty, did not permit the great expectations which were cherished by his followers to materialize.

His present treatise was left unfinished. According to the author's own statement in the end of it, it had to be divided into two parts. Only the first, dealing with the explanation of the true conception of the Ismaili principles, is found in the present autograph copy, which, most probably, is a fair copy from the original drafts. There is no information as to whether the second part, which was to explain the rules of the pious and righteous life, was written. The first part forms a complete treatise by itself, though there are found here and there details which apparently were to receive a fuller treatment in the second part.¹

¹ The style of the work generally bears many traces of hurry, and contains many oversights. It is found on many occasions that a sentence begins in Plural and ends in Singular, and vice versa ; some sentences are not

There are no subdivisions into *bābs* or *fāṣls* in the original ; but in order to facilitate the handling of the contents we have introduced in the translation auxiliary headings indicating the subject of each of the more or less self-contained portions.

The style of the treatise is remarkably plain and unpretentious. It has the form of a long sermon rather than of a religious pamphlet. So much was simplicity of style valued by the author that he omitted the Arabic text of the numerous Coranic and *ḥadīth* quotations, giving them in a Persian translation only.

But though completely dispensing with the bombast and stiltedness which were so much cultivated by the Persian writers of his time, the author did not give up the Sufic form, or tone, of his speculations. It is well-known that for many centuries Ismailism in Persia had perforce to disguise its literature in the garb of Sufic speculations, with which, indeed, its philosophy had much in common. This tradition lasted for a long time, and Persian Ismailis were probably quite accustomed to decipher its conventional expressions, which could not mislead anyone. Conditions have since changed very much. Though only a very short period of less than fifty years separates us from that of the author, a complete change has taken place, and the modern generation is as unfamiliar with Sufic symbolism as outsiders. As an instance, when the author calls upon his followers to renounce the world and to sever their connection with worldly pursuits, he by no means recommends that all Ismailis should abandon their homes, and wander forth as religious mendicants. What he means by his call to abandon the world is that his followers must control their dependence upon material comforts which may easily become far in excess of what is proper. He regards the proper discharge of one's duties and the honest earning of one's subsistence by hard and meritorious work as highly commendable ways of worshipping God. It is a warning not to place pleasure and comfort above religious and spiritual considerations.

Or, in another place (p. 68 of the original copy), the author advises his followers 'to abstain from acquiring the knowledge which is incompatible with true piety,' or 'the science of the enemies'. What that 'knowledge' is—the author, unfortunately, does not specify, and as he constantly advises his followers to take up religious studies, the impression may easily be created that he advocates abandoning the study of everything except the Coran and the *hadīths*. But this is again only a conventional form of expressing the idea that one should not devote his thought to acquiring the information which is directed against the foundations of piety and righteousness, and emanates from the enemies of

quite smooth. There are also occasional orthographical oversights, as, for instance, occasional *kī* for *ki*, or *khwāstan* for *khāstan*, etc., though, on the whole, they are very rare.

Ismailism, and generally from the enemies of religion and moral. It does not mean that the advice which he gives prohibits the study of mathematics, chemistry, medicine, and the other sciences which promote the welfare of human society.

Such seeming inconsistencies can obviously be ascribed to the circumstance that the treatise was never properly finished and revised. Most probably they would have disappeared had the author lived to complete his work, and give it its final form.¹

The autograph copy, preserved in the library of Hāji Mūsā Khān, one of the attendants of the late Shihābu'd-din Shāh, is an oblong note-book, of the type which the Persians call *bayād*, comprising about 200 pages of yellowish machine made paper, of which only 75 are occupied with the treatise, the remainder being blank sheets. It is 8 $\frac{3}{4}$ by 4 $\frac{1}{2}$ inches outside, the place occupied with the text measuring 6 $\frac{1}{2}$ by 2 $\frac{3}{4}$ inches.²

In the text and in the translation which are here offered the original pagination has been preserved,³ and an index of the names of persons and of the principal technical terms is annexed, in which the reference is to the *original* pagination. As it is quite probable that the treatise will find many readers among the Ismailis of Persia, Afghanistan, and Central Asia, unacquainted with the English language, a short preface in Persian is added. The first page of the autograph copy is here reproduced in a facsimile.

In conclusion I have to express my profound gratitude to all my Ismaili friends who made this and other publications possible, and also to the present owner of the original Manuscript who was so kind and broadminded as to lend it to me for study and publication.

W. L.

Bombay, April, 1933.

¹ The author voluntarily imposed upon himself several restrictions which made his work rather difficult : he had to avoid all subjects which could be considered by his followers as secret, but which, in fact, constitute the substance of the discussion. He had to speak about the matters which are essentially controversial in such a way as to avoid hurting the feelings of any outsider. He had to deal with the matters which are very difficult by their nature, presenting them in a plain popular form, which should appeal to anyone. And, above all, he preserved its form of a sermon, which, perhaps, would be extremely impressive when properly delivered, but loses much in writing. Under circumstances such as these it is impossible to see how far the author intended to go in every particular case, and what he really wanted to emphasize. Therefore in the present translation no comments are given, though the student of Ismailism undoubtedly will find many subjects of great interest and importance, regretting that they are not treated in a more explicit way.

² In the present edition the original was reproduced as it was, with its absence of punctuation, and, as far as possible, its original orthography. Only obvious 'slips' are here corrected, and the difference between *k* and *g* introduced.

³ In the Persian text the numbers of the original pages are placed in the margin, and in the translation—in heavy type at the beginning of every original page.

TRUE MEANING OF RELIGION

(*Risāla dar Haqīqati Dīn*)

TRANSLATION

In the name of God, the Merciful, the Compassionate !

Says the humble slave of Ḥadrati Shahinshāhi Āghā ‘Alī Shāh,—may my spirit be sacrificed for him!—Shihābu’d-din al-Husaynī : some brethren in religion, whose desire I regard myself obliged to fulfil, have asked me to write, in the form of a concise book, the principles which should guide them in their lives, showing them the right way of moving amongst their brethren in this world, that they may know, and,—if God pleases,—comply with all counsels, thus obtaining peace of mind. [2] With the help of God I was enabled to comply with their request.

1. (STRUGGLE WITH ONE'S OWN PASSIONS)

The great Lord of Lords (Mawlā ‘Alī),—upon whom be the blessings of God, the King the All-High!—said that once the Prophet (blessings of God be upon him) sent a party of his companions on a military expedition. On their return, when they came before his presence, he gave them greeting as men who had participated in a *jihādi aşghar*, or the smaller war in the cause of religion, and said that they still had to take up the *jihādi akbar*, the greater war. Whereupon they inquired from the Apostle of God : ‘what is the *jihādi akbar*? ’ And he replied that the most glorious war is that which a man wages against his own vile instincts. This is, indeed, the truth,—the blessings of God be upon him who said it!

Brethren in religion, ye who aspire to attain love and affection [3] for the Lord, listen to me a while, hearken to the real meaning of the words of the Prophet, and then reflect a little upon your own existence. Perhaps some one amongst you may therein find some truth (*falāḥ*) which shall bless his life.

The real meaning of the great *jihād* is a war against one's own vile instincts to bring them under control, so that those low passions which constantly endeavour to deviate one's feet from the path of rectitude, in opposition to the behest of reason, may cease to mislead one into acting against the prescriptions of the true religion. It is one's duty to bring the impulses of one's instincts under the control of one's reason, training nature always to obey and to comply with the dictates of reason. This constitutes the substance of what is called ‘salvation’; in this lies the true meaning

of the expression *sirātu'l-mustaqīm*, i.e. the bridge narrow as the edge of a sword which leads to Paradise. To bring these instincts under control is to walk along the right path.

If God pleases, [4] we will explain this in the present treatise.

Brethren in religion ! There are very many verses in the Coran, and very many *hadiths* that deal with this question, of purifying the instincts and of correcting them. Amongst them is one in which God says : ' He acquireth the peace of mind who refineth his own nature '. And verily this is so, for there is no matter of greater importance than to purify one's own self. Only by this may one hope to progress along the path of rectitude, because there is no greater obstacle against success in this direction than one's own lower instincts, which obstruct one's fulfilment of the dictates of religious philosophy and the commandments of the Divine religion. It is only when you bring this self under control, carefully watching its movements, [5] lest it overpowers you unaware, and tempts you to take a false step, that you are able to advance slowly in the life of virtue.

Hadrati Mawlā explains what should be the devotion, obedience, and the loyalty to the guiding principles amongst his followers, how they should walk in the right path and bring their lower selves under control. He says : ' O, Creator, this is my disobedient self which I must force to kneel (before Thee) just as I force to kneel an (obstinate) camel, tying its knees by the rope of Thy will, so that it may not do anything that does not coincide with Thy desire '.

Remember, therefore, friends, that one must keep one's self under the keenest surveillance, so as not to let it have one single moment of opportunity to escape from control, and force its will upon one. If this is not done, it may take one out of the way, overpower one's will, raising its head from the Hell, and thus prevent one from attaining the position of communion (*maqāmi qurb*) with God. It will not permit one to attain all the good which the righteous can attain. For this reason one has to make effort in order to find the proper way. [6]

It is said in the Coran (IX, 19) : ' Those who fight in the way of God, We guide them on Our way '. It is this way which is the *sirātu'l-mustaqīm*. One has to keep away and restrain his nature from the worldly things that it may covet, thus building up for oneself a kind of spiritual treasure (*dhakhīra*), never deviating from the main path into which religion directs him.

2. (LIFE IS THE MOST PRECIOUS THING THAT MAN POSSESSES)

Bear in mind, brother, that every one, even those of little intelligence, should, in accordance with the behest of the Coran and the *hadiths*, if he cares even a little about the future life, on rising from sleep each morning, reflect upon his actions, taking

account of his passions. Thus he may realize, after reflecting a little, and seeing the world around, how precious, [7] like the rarest pearls and jewels, is every moment of his existence,—nay, rather priceless. Once lost, it is irretrievable, indeed, and never returns. You can never imagine anything as precious as life, each moment of it. Who can regain even a moment of life that has passed ? This is why I say that it is priceless, for what can replace it ? It is a kind of capital (*naqd*), by the investment of which one can acquire the treasures of the mercy of God for oneself. You can build your own salvation (*ākhirat*) upon a single moment. In a single moment, of which one makes a proper use, one can place oneself near to God, and one can attain the possibility of contemplation of God, just as he sees (the ordinary things) in this world.

If you realize the value (of life), and keep yourself ready, [8] you can make a bargain with such a single moment, gaining imperishable profit. It will never be lost for you, never diminishing. So do not waste time, do not live in a state of perpetual indebtedness. If you waste your time, or throw your energy in paths which do not lead to anything good, wasting opportunities in a foolish manner,—you will lose everything. Have you ever heard of a clever merchant who spent his time in trade which did not bring him any profit, and even involved the loss of his capital, or actually lost it ? Think, therefore, for yourselves, friends, and say to yourselves : I want [9] my capital (to be used) in the trade by which I can obtain the profit of eternal life. What are these few days of life which pass, and from which nothing substantial can be derived ? Really, all that part of my life which has passed so far, is nothing but a loss from my original capital : this day, this very moment must I value as the most precious advantage, because it is still another day, holding off my end, which is postponed. If this day, or moment, were not given to you as a respite, would not you too be amongst the dead, and then would not you covet this very day, this very moment as many people would do who now are dead while only yesterday they were living. Have you any doubt that if you would have died yesterday, you would regret very much about the life which you had lost ? Appreciate, therefore, while you still have it, the priceless gift which [10] to-day God has given you. Do devote it to the worship of God, because this short period of your life may reduce to nothing all that was before. Seize the opportunity to perform some righteous deed that will be your justification, so that in the next life you may not be in the same position as those who feel ashamed of themselves.

Do you not in this world see that many who commit a shameful act, which becomes known to others, how much they are tortured by feelings of shame and disgust ? How then will you feel when every one, even the prophets and the angels, will know *all* the

shameful acts which you have committed during forty years or more of your life,—what will be your feelings then ?

3. (HOW TO LIVE ?)

But what should you do to avoid this ? That I will explain to you further on, if God please.

Taking up this question, we may mention that it is said in the Coran [11] (XIII, 102), that on the Day of Judgment some of the sinful will say to God : ‘ O, Creator ! let us go again into the world,—this time we will be devout and obedient ’. But God will reply to them that they are deceivers,—for as soon as they return to life, they will do the same things again. Tell yourselves therefore that this very day is the day which God has granted as a respite to you, sending you back to the earth to rectify your misdeeds, complying with your prayer to return you to this world. Regard every moment as a precious jewel of great price, and do all that you would do if you lay at the point of death,—do not postpone it.

Brother, think not that I tell you these things merely to harass you ; think not that you are unable to do anything as you have to attend the matters of the affairs of this world, of the daily bread and domestic affairs. [12] No, you *can* do this. You can remain faithful to the command of God, to be His servant while keeping the affairs of this world in a flourishing condition, even in a better order than usual.

The great religious authorities have divided the day and the night into three equal parts, each eight hours long. And if you do the proper things which are prescribed for each part of the day and night, you will succeed in your spiritual progress as well as in your worldly affairs. One part is assigned for sleep, food, and domestic affairs. One is to be spent in following the occupation in earning one’s subsistence. And one part is to be devoted to the worship of God, whose object is the attainment of the salvation and eternal life.

It is said in a *hadith* : ‘ Ye, mankind, are [13] created for perpetuating creation, not for its annihilation and destruction ’. For this reason you must sever the ties which bind you to the affairs of this world, and hasten to attain that world, to do some work which may become the ‘ capital ’ of your future salvation, when you will collect the profit accruing on it, in the future life. This world is the earth, and the future life is the crop. Whatever you have sown in this, that you will reap in the next (life). Therefore, if you have failed in your resolve, permitting yourself to swerve from obedience to God, you have wasted your opportunity, and from this field you will not reap any crop. Your position will then be like to that of a bankrupt, who deplores his folly when it is too late to do anything.

[14] How much does such a condition differ from that of those who have in their lives built a sound hereafter (*ākhirat*), by obeying all the commands that have been laid upon them. They reap the harvest of their pure and meritorious lives, and receive priceless jewels for their former efforts. They can see that these are much better than those which they sacrificed. They have made a profit, gained much, gathered the results of their labours, and know where they are.

4. ('Aql—REASON, OR CONSCIOUSNESS, AND *Nafs*,—LOWER SELF, OR SELFISHNESS)¹

Know also, brother, that there is a great difference between reason ('*aql*) on the one side, and instinct, or the subconscious mind, *nafs*, on the other. If you know this difference, and realize it at the right time, you will never meet with any difficulty in any matter, because you will know how to act, always remaining on the 'direct path', the *śirāṭu'l-mustaqīm*. Reason, [15] '*aql*', is the faculty which always shows you the right way, not permitting you to stray from it. Reason is what you have to worship God with, gaining the blessing of eternal life, of entrance into Paradise, and a permanent abode in it.

Nafs, or the subconscious and emotional self, is the opposite of Reason. If you consider it properly, and reflect a little, you will find that it is the real enemy of your entire self, not only of Reason,—a powerful adversary. Though ordinarily one must obey the dictates of Reason, one's *nafs* distracts him, obstructing the way and keeping one in conflict with the dictates of one's Reason, preventing one from becoming nearer to God. Even if sometimes the *Nafs* shows one the way of devotion, this may be against the will of God. It is an inimical principle, which does not permit one to attain the desired goal. It invents all possible obstacles [16] in the path. It comes up in the dress of a friend,—a real wolf in a lamb's skin. Insinuating itself, it persuades you to commit mischief. Of what use are then all your woes and wails?

God has left amongst you a Guide, or 'Proof', *hujjat*, who shows the right way which you have to follow. If you do not follow it, this is your own fault. Understand then once and for

¹ The term '*aql*' in the context like this, i.e. in the works dealing with religion and ethics, covers much of the ground comprised in the Western idea of 'consciousness' (in ethical sense), though it does not coincide with it completely. Similarly *nafs*, which in purely psychological context means 'subconscious self' (in a broad sense), here may mean 'selfishness', 'egotism', in fact, something that should be the opposite of consciousness, and for which there is apparently no special term in European languages. It implies unceremonious self-assertion, disregard to everything that is non-ego, and, at the same time, catering for the lower, sensuous sides to one's nature.

all the difference between these two, between the friend and the enemy, and then do not step off the road.

It is said in the Coran : ‘ We have shown thee the way of good and the way of evil ’. And in another place there is another reference to the same matter : ‘ We have pointed to the man the way on which he may be restful ’. Thus either accept with profound gratitude this great blessing [17] and follow the right way, or, if you fail to realize its value, you have to be with the unbelievers (*kāfir*), who close their eyes to the necessity for the grateful appreciation of the blessing of God, and thus go the wrong way.

Verily, what blessing is greater and more desirable than to feel one self on the right path, the ‘ straight road ’ (*sirātu'l-mustaqīm*), and thus being safely guided, saved from errors, clearly seeing the right (*haqq*) from the wrong (*bātil*), and abstaining from it ? If you realize the great value of this, and if you apply this your knowledge whenever you are in a difficult position, you will never act wrongly, always knowing what to do.

It is for you to decide, which way you will follow, reason (*aql*), or the lower self (*nafs*) ; it is for you to choose. Only realize that what deviates you from the right way, and keeps you from obedience to God, is the *nafs*. [18] And you cannot imagine what misfortunes may come from following the temptations of the *nafs*.

If you stray into the path of evil, if you do not observe the prescriptions of religion, if you be ungrateful for the great blessing of life, or existence, which is given to you, and even go so far as to hold religion in contempt, committing the sin of obstinate ingratitude, *kufrān*, or suppose that the way suggested by the desires of your lower self is the right way of acting,—then, after all this, you may stray so far as to become one of those who are outside the true religion. The more you follow the impulses of your lower self, *nafs*, the more you will stray from the only true way, so far, indeed, that gradually you may come to the state when you act contrary to your own avowed intentions. The poet says well :

‘ It is the mirror which is turned to the West,
—Thy face is turned towards the East.
So I am, alas, going away from Thee.’

Thus, if you have the power to see, or think properly about yourself, you may notice that you are not followers of the religion, because [19] worship really means obedience to its dictates. And if you obey the impulses of your lower self, this means that you worship it ; but if you worship it, it means that you do not worship God. This is why I said that your lower self is an enemy, pretending to be your friend, but in reality misleading you. The Coran speaks clearly about this : ‘ Hast thou seen those who have taken as their deity their own instincts and impulses, which are

the same as the habits of beasts ?' You obey them, and worship them, giving up following reason, which calls you to follow the right way, and abandoning the manner of angels.

If you do this, then see what happens, and how much shame and disgrace you invoke upon yourselves. Think over this carefully. How many people condemn the Hindus [20] for their worshipping idols. They do not know what the Hindus worship. But to worship one's own bad habits is thousand times worse than to worship a piece of stone. These bad habits are the same as those of beasts, and it is these that you worship.

This is why I said that it brings complete ruin like complete bankruptcy in trade, just as it is said in the Coran (IV, 118) : 'He loses with a manifest loss'.

Do realize, brother, that your way is one only, *viz.* the right way. Those whom you see in this world, they have strayed from it. It is quite immaterial whether one strays a little, or much, just as it is quite immaterial for a man who is drowned whether there is very little water over his head, or as much [21] as in the deepest sea.

Strive not to deviate from the right path even a little, do not permit the devil to deceive you. If the lower self overpowers you, subjecting you to its caprices, then you will become miserable, a helpless toy in the hands of a wicked enemy, worshipping it, and slavishly complying with its unceasing demands. What reply then will you give to the voice of God? What will you answer to the words of God (XXXVI, 60) : 'Men, did not I make a covenant with you that you will not serve the devil? He is verily your open enemy'.

Every one who easily obeys the caprices of his lower self, the Evil one, must be prepared to answer this question of God. Therefore, brother, do not become [22] infatuated with the things of the world that you possess. Suppress the impulses of your lower self, and do not tie up so much your thought with the matters of the worldly life. Realize that if you do not permit the external world to trample you under its feet, you will command it. It is said in the Coran that all that is found in the heaven and the earth, is under your command. This means that those who can understand properly, can see that this is true.

Reflect, brother, and understand what great wealth is given to you, for which you must be thankful. And if you cannot make yourself obedient, and want to cease further efforts, I will tell you that man must have in this world a leader (*pishwā*). But about this more will be said in its proper place. If I say : keep away from the matters of this world,—this means that you must take hold of the assistance of the person, for whose existence [23] all the things of this world have been created. With his help they may be subdued to you. Reflect, what is better,—to covet these things which, after all, will master you, or to be obedient to one

person only, and, by the means of this obedience, to become the master of all things ?

5. (*Ma'rifat, OR SPIRITUAL KNOWLEDGE*)

It is said in the *hadith* : 'O, Muḥammad, if not for thy sake, We would not have created this world'. This means that all was created and came into existence only for his sake. And in another place it is said : 'If there were no 'Ali, We would not have created thee (Muhammad)'. Thus it is clear that the purpose of the creation of the world was to make known that manifestation of the Divine Beauty and Perfection who is in possession of all His attributes. Where is the eye to see, and to understand this, following the path of Reason ?

It is plainly stated in the Coran that if the Prophet would not have openly professed his ('Ali's) *walāyat*, i.e. Saintship, [24] his prophetic mission should remain incomplete : 'O, Prophet, bring to humanity the message that We entrusted to thee, and if thou dost not deliver it, thou wilt not fulfil thy mission'. Thus the creation of the world, the sending of the prophets, the revelation of the sacred books,—all these were intended in order that humanity could know him, 'about whom We have spoken, through every Prophet, and who became manifested at the time of Muhammad'. This matter will also be discussed in its proper place.

Now it would be best to explain to you, brothers in religion, what is the 'higher knowledge', *ma'rifat*, in order that everything should be clear, if God please, so that you may understand the matter, in following which even the reason of the clever can become perplexed.

Do realize, brothers, that (in every nation) nobody is equal to the sultan, indeed ; his subjects [25] know for certain that for them there is no choice but to obey him. Surely, sultans in this world possess the wealth and power to reward and to punish. But as the world itself is frail and transient, so is their authority also transient. They can only reward one with wealth which is not eternal, or punish one with penalties that are not eternal, for all that is in their power is transient.

On the other hand, the kings of *ma'rifat*, i.e. those who possess the Divine knowledge, have their own subjects who have to follow their command. These (have to follow the orders) to attain the benefits of eternal life ; they have His promise of future life (*ākhirat*), which is an everlasting treasure, or eternal Divine mercy. Is there [26] then anyone who is sane, to prefer things transient to things eternal, or to accept some temporary advantage in exchange for eternal punishment ? It is said in the Coran (IX, 112) : 'Verily God hath bought of the faithful their souls and properties, giving them Paradise in exchange'.

Brother, do not underestimate that priceless gift,—of life ;

look properly what you give, and what you receive in exchange : see that they take from you what is frail, and give in exchange what is lasting. You must be glad, therefore, to have such a transaction with God. You know that it is useless to grasp the things that are transient, losing all in the eternal life. But if you spurn attachment to the things of this world, all of them come under your control, because your renouncement [27] is dictated by obedience to God, not by fear, or expectation of reward. This is said by those who are in love with the Beauty of the Truth. Understand this, and remember this.

The Lord of Martyrs (i.e. Imām Husayn) says : ‘O, God, I have given up my life (*zamāna*) and my family out of love for Thee ; I came to Thee, dooming my wives and children to remain widows and orphans. I wanted to see the vision of Thy Perfection. And even if Thou wilt crush me to pieces, my heart, full of affection, will never be ardent for anything except for Thee.’

Think properly and note, how steadfast was he in his resolution, and neglect of this world ; to what extent was he determined. This is the meaning of the real overpowering of the world.

Now you have seen that one must be an obedient subject of his King, God, whose commands one has to obey. Now that we are speaking about *ma'rifat*, or higher religious wisdom, listen to this, about obedience.

Brother, obedience (*itā'at*) [28] is the same thing as devotion ('ibādat), and devotion is the basis of the religious knowledge (*ma'rifat*). In the created world devotion and religious wisdom constitute its (spiritual) basis. It is said in the Coran itself (LI, 56) : ‘And I have not created the *jinn* and mankind save that they may worship Me’. And it is also related that God said : ‘I was a hidden treasure, and wanted to become manifest, so I created the mankind in order that they may acquire knowledge of Me’.

Great men of religion regarded worship and religious wisdom (*ma'rifat*), as one and the same thing. And now we come to our original question. I do not know how and what should I tell you so that you may understand it. Brother, know that the world is overcome with darkness, oppression by enemy, everything has to go through hard trials, people are in turmoil, all are being scattered in different directions, each man conceiving his own idea. Some people follow ignorant men who are merely thieves and swindlers on the [29] highways. Whatever was righteous and true, they adopted a hostile attitude towards it. Hearts gradually became black, ears deaf ; the language of reason ceased to be understood,—it is impossible to address a crowd of the deaf, as they will not hear. But, brother, there is the voice of reason, and if you can hear it, come and hear, for otherwise you cannot understand the real meaning of religion :

‘Words are as penetrating as sharp steel swords ;
If thou hast no shield, better run back’.

6. (IMAM)

Now, with the help of God, I will tell you what has come down to us about the higher religious wisdom, *ma'rifat*, from the great saints of the religion.

One has to follow them in the questions of *ma'rifat*; and this is what they said : 'Do not discuss vainly the question of the Substance of God'. Now, brothers, summon all your intelligence, concentrate all your attention,—and let [30] God help me to explain this; to you—to understand this: it is an important and very difficult matter.

No one can dispute that there is a great difference between different people with regard to their intellect, just as there is great difference between them with regard to their appearance. You can see that some are taller or shorter than others, some have darker or lighter complexions. Just in the same way they differ in the principal and secondary features of their character, as you may see. They are as different with regard to their inner features as they differ in the outer form,—the outside (*zâhir*) always depends on the inside (*bâtin*). How it is possible to talk to a child in the same way as one would talk to a clever adult? The child will never have patience nor intelligence to listen to this, and to understand this: 'how can a jug comprise the sea?' And 'one builds his home to suit his taste'.

It is owing to this difference of the mentality of different individuals [31] that many *hadiths* which have come down to us, on this subject, are so extremely difficult. None can understand them properly except a prophet on his mission (*nabi-i mursal*), or a cherubim (*malaki muqarrab*), or a really faithful devotee (*mu'min*) whose heart has been tested by God for its faith. If you try yourself in your hearts and your souls, then, as is said,—'come through our door, if thou art a seeker after eternal love'.

It is prohibited in religion to meditate on the subject of the attributes (*sifât*) of God. If you imagine something so lofty that you cannot think of anything beyond it, this means that it is the limit of your own fantasy, not that you have really attained some final idea :

'All that is beyond thy imagination,
Is merely the limit of thy fantasy, not God'.

'Wisdom can attain a knowledge of His Substance
Only in the case if a piece of straw can sink to the bottom
of the sea.'

Attribute, or property (*sifat*) means something in any one that can be noticed [32] and described as being attributed to the person. Thus you can recognize one by this sign, as explained. And if you are ordered not to meditate (about the nature of God), it is in order that you should not become confused, as, in any case, you are unable to know His properties.

You see that in reality people speaking about God (*Haqq*), attribute to Him any such (perfections) as they can imagine. For instance, regarding blindness as a defect, they say about God that He sees everything. They regard stupidity as a defect, and thus say that God is Wise. Thus whatever they find in themselves as a vice and defect, they attribute to God a perfection opposite to that. Imāmi Sajjād (i.e. Zaynu'l-ābidin) says in a *ḥadīth*, which he relates from the Prophet, that people became too inquisitive towards the end of Muḥammad's life, and then the chapter of the Coran (CXIV) 'Say: God is One' was revealed. All those things that you attribute to God from your imagination come out of your fantasy. Most probably even animals create [33] their own God free from their own defects, ascribing to Him (the opposite) perfections.

Imām Muḥammad Bāqir says that the tiny ant probably imagines his god as having two stings, because it regards the possession of only one sting as a defect.

If so, it is necessary (*wājib*) to follow those religious Leaders (*pīshwāyān*), who simply say: 'we are the properties of God'. Realize, brother, that it is they who see, they who listen. The ordinary mortals are unable to do anything except obey orders. It is said: 'who knows me, knows God';—note this properly, brother. We need here a clear example which should make it easy to understand this:—the light that emanates from the lamp obviously is not the lamp itself; but if there were no light, [34] would you know what a lamp is, and where it stands? Thus it is (only) through the light that you can perceive the lamp, you know the lamp from the light.

I will give you another example, still more obvious: whenever you want to explain what is the sun, what can you do except simply show the sun? The sun is the only example of its kind. Thus if you want to see the sun, see itself:

'If you ask for a proof, do not disregard it'.

Thus they, the Saints of God, are the manifest form of God (*ṣūrati ẓāhiri Khudā*). Facts contain indications, but people read about them, and do not understand. They say: 'blessing be on Thee, O shining image of God, O Thou, the eye of God, O Thou, the listening ear of God! O Thou, the generous hand of God! O Thou, the blood of God (*sic!*!), the son of the blood of God (*sic!*!)'. Thus it is obvious that they are the properties of God [35] and that you are ordered to know them, as recognition of them exactly means the knowledge of God.

Then realize the meaning of the *ḥadīth* in which it is said that any one who dies without having known the Imam of his time, dies as an unbeliever, or idolater. Who does not know his Imam, does not know God.

As we have seen, people are different, and it is with regard to the difference of their mentality that any one talks to them in accordance with their capacity of understanding. Thus it was said to some of them that no eye can see Him, or that He is beyond comprehension even of the wisest, just as He is invisible. It is simply because their capacity of understanding does not grasp the truth. But that manifestation of the Greatness and of the Perfection of God, i.e. the Commander of the Faithful, 'Ali, says : 'I would never worship God if I had not seen Him'. And if you realize the difference between the intellects and personalities [36] of different people, you may listen to some imbeciles who, having no means to understand this, talk pretentiously about *ma'rifat*, or the higher religious wisdom. It was said to them : O ye, mud, mixed with mud, and never rising above mud, and with face covered with mud, ye, whose nature is mud, who are born and living in mud, what can you understand in the world of purity ? Yes, the body of dust, which in its every atom consists of dust, composed of dark and solid elements (*tīra wa zulmānī*), even conceiving a very great idea, can only imagine things that are connected with his body of dust, i.e. physical self. Everything that he imagines above this, also belongs to the created world, like himself. He cannot imagine or know anything beyond this. Only those people who have purified their reason, heart, and imagination, by a long struggle with their *nafs*, or lower self, may attain more vision for their inner eye, may make their ears capable of listening to what others do not hear, and may see, understand and hear (what ordinary people cannot). How can one [37] say things to everybody, and how can they all listen to, see, and understand everything ? Only those can do this who could witness this by the 'eye of Truth'.

What may be a satisfactory attainment for an ordinary man, and what may be his pride, may be a poor achievement for others. It is said that what may be acceptable from the good, may be regarded as a sin when done by the chosen ones. People of no spiritual vision are quite virtuous when they merely attest the existence of God, and the (life after) death. But this is entirely insufficient, and even sinful, when those who possess the higher religious knowledge (*ma'rifat*), are concerned. Just as when a baby does something, it may be very clever for its age, and quite natural to it. But it would be quite a different matter if an adult does the same thing,—his action surely will appear utterly ridiculous and stupid.

Imam Husayn in one of his prayers says : 'O, Creator, is there any one manifest by the side of Thee [38] who should make Thee manifest ? How canst Thou be hidden so that Thou shouldst need some special proof of Thy existence ? How canst Thou be so distant from man that now people should call me to Thee, and try to make me to attain Thy presence ? Let every eye be

blind that cannot see Thee ! Ruined be the capital in the trade of the man who, owing to his own selfishness, has not given in his heart a place and attention to his Friend.'

Imam Ja'far Ṣādiq once replied to a man who asked him whether it is true that at the Day of Resurrection God will become visible to all ? 'Yes',—said he,—'He is visible even before that day. He is visible to His slaves from the day when He asked them : "am I not your Lord ?" Do not you see Him ?' The man who asked the question then replied : 'O my Lord, I see *thee* ! Give me the permission to tell this (to others) on thy authority'. The Imam replied : 'do not tell this to anybody, because people are stupid and ignorant, [39] they shall disbelieve you, regarding this as impiety (*kufr*)'.

Seeing with one's heart is different from seeing with one's eyes. Know, brother, that this matter was always kept hidden from the unreliable people, and only a few trusted ones were admitted to learn it. And if one who is in possession of the Truth (*ahli haqiqat*) were found somewhere, the people would abuse him, or ridicule him. This is because, as we said above, the ears of people have become deaf, and the tongue of persuasion has become silent.

Imam Zaynu'l-ābidīn, explaining a verse of poetry, says : 'I always hide the precious jewel of my knowledge because the ignorant do not see or recognize the truth—they are incapable of realizing its value. In the past my grandfather Abū'l-Hasan (i.e. 'Ali ibn Abī Tālib) possessed this knowledge, but kept it hidden, and bequeathed this to Imam Husayn, and before him to Imam Hasan, [40] to keep it secret. There are many precious and pure jewels of knowledge, but if I divulge them I may be charged with idolatry. Perhaps some fanatics may even attempt to murder me, thus committing a heinous crime. They may murder me under the impression that they are doing a good thing.'

The Commander of the Faithful ('Ali ibn Abī Tālib) said : 'I know many things which, if divulged, would appear to you so exciting that they would stir you like a lose rope, which is lowered into a deep well, stirs water in it, yet fails to reach its bottom'.

He added : 'I treated the people of this world as a bird that follows a flight of other birds : started when all [41] started, flew in a formation so that none obstructed the other'. But consider what he suffered in spite of all this from the people of his time ! And yet in spite of his concealment of his knowledge, it spread as you may see as the light of Divine greatness and glory. This matter demands much consideration.

If you consider this matter dispassionately, and think over it properly, you will find a strange thing. The knowledge was concealed by himself (i.e. by 'Ali) and his descendants ; his supporters, even if they could learn anything, would keep it secret

from fear of molestation at the hands of his enemies ; and his enemies, even if they could learn anything, would keep it secret from hatred and envy. Yet in spite of all this concealment the mystery became known from the heaven to the earth ! Where is the eye which is so blind as to be unable to see this, to realize this, and to know this.

Brothers, I do not know what was this Manifestation, and how it came into existence. [42] O our Lord, O Ultimate Cause of Creation, O final Purpose of Creation,—what wert Thou, O impenetrable Mystery ? How didst Thou bring Thyself into existence ? O Thou, Light of Truth, how didst Thou reveal Thyself in such a way that every thought in the world became astounded ! What substance dost Thou manifest that from Thy emanations the voice of the praising angels was created from the atoms of the limitless space ! Blessed be Thou, O Eternal Beauty ! Blessed be Thou, who hast concealed Thyself, and yet art so universally apparent ! So much that many called Thee God ! Verily, if Thou wouldest lift this veil from Thyself, even the eyes of the blind would be opened, and they would become wizards by this light. How then would humanity find Thee, how could they see, and what should they say !

Though poets are generally very blind, yet there are some corners under the Divine Throne to which the tongue of poets is the key. This is the meaning of the *hadīth* in which it is said that some topics are suitable [43] subjects of their fantasy.

Brother, this instructive treatise is written by me for the people who possess the faith. I have no other purpose except to show them the right path. I do not address it except to the people who follow Truth (*ahli Haqq*). If my forefathers had not spoken addressing the believers in Truth (*ahli Haqq*), I would not address them also. But as my forefathers (the blessing of God be upon them !) did so, so I also had to speak. I do not argue with any one about the truth of his religious persuasion,—let everyone believe in what he likes.

God the Almighty says : ‘Verily God is not dependent on the world’, i.e. He is not in need of anything from His creatures. And if they have no need of Him,—it is their own business.

Our Lord (i.e. ‘Alī ibn Abī Tālib) says that the Prophet had delivered his message, and, being entrusted with the outer side of religion (*zāhir*), he carried on the war for religion (*jihād*). ‘And I (i.e. Mawlā ‘Alī) am concerned with the *bātin*, or the deeper meaning of religion.’ He explained the meaning of *bātin* in different ways. [44] As is found in the well-known tradition,—‘if Abū Dharr would know what is in the heart of Salmān, he would regard him as an unbeliever’, or, as is said in another place,—he would kill him. It suffices to know that in every epoch or a (millennial) period of time there is, and always was a manifestation of the Deity, from the time of Adam, and even before Adam,

and till the time of the Final Prophet (i.e. Muḥammad). It is present even now in the world, as it was said to you. Only the accursed ones and the devils posing as pious men strictly attached to religion, always prevent people from seeing this, misleading them from the right path, and dooming them to damnation.

Brother, to walk by circuitous paths (often) means not to reach the destination. Whoever deviates from the straight road, never reaches his aim. It is the same whether he deviates from it for the distance of many thousand years, from its first station, or he abandons it later on, and strays from it. People are different in their destiny : [45] some of them do not strike the right road at all, others go along it for a distance, and then stop as the lame. The Jews stopped on it, being persuaded by their religious leaders who were concerned only with their own material advantage. They revealed some knowledge, but later on they misled the people from the road, and never struck it again. The Christians also erred in their way, and remained behind.

If you look properly, you will see that every one was misled not by the incorrectness of religion, but by the ill-will of the lovers of material pleasures. These unfortunate people strayed, not knowing what was the purpose of creation, who they were themselves, from where they came, and where they had to go.

The Arabian Hashimite Prophet (God bless him and his posterity) said that his successors, the members of his family (*ahli Bayt*), cannot be separated from the Coran which is (the book) showing the difference between what is right (*haqq*) and what is wrong (*bāṭil*) ; by these his people may return to him, at the tank of Kawthar. He said : [46] ‘And these two sacred and pure things I leave amongst you as a security. So long as you cling to these, you will never be lost on your way after me.’ But in spite of this commandment of the Prophet the selfish people became preoccupied with other matters, forgetting all about the command concerning the ‘close relatives’, ‘*itrat*, of the Apostle of God, straying away from the right path and falling for ever into the pit of temptations and depravity. They did not realize whose manifestations were Adam and the other Prophets, and for what purpose they were sent. They followed their way blindly, and lost it ultimately, thus missing their destination.

This is why it is said : ‘I was hidden with all the Prophets, because the world was not yet ready. But now that the world is prepared, and the people are capable of understanding, I became apparent with Muḥammad.’

O, God, my purpose is to express myself in such a way that my words should be clear and easy to understand, concisely and plausibly conveying my meaning. I am afraid [47] that this subject may be somewhat long to deal with. Because even if I write on it till the day of the Resurrection, how can I do justice to a subject of such importance ?

Do understand that the Word of God (*kalima'i Haqq*) is only one. Open your ears and eyes, and then you will be able to understand not only a single book, but thousands of books.

Ye who are in love with the Truth ! Only out of affection for you did I begin speaking to you, praying for His help ! Look at the sun, the moon, and the stars which continuously move in their eternal paths ; the day goes, and the night arrives, and again the morning dawns, and evening descends ; the world becomes old, and then revives ; those who must come, come, and pass on, and things that did not exist come into existence. Every day new workers come to the task regardless of how many there were before, and how many are gone, and regardless of how many of them were not there, and come but to go again.

If it were destined that a Manifestation (*zuhūr*) of the Divine Substance should take place at some time, what should be the fault of those who were not yet born at that time ? [48] Or of those who lived before it, or did not recognize it ? What have they to do, and how can people find the way of Truth, how can they follow it ?

7. ('*Itrat*, OR 'CLOSE RELATIVES')

It is obvious, therefore, that there must be in the world a Supreme Leader (*rah-namā*) at every time, every moment. Humanity are like children,—they may be clever in their own way, and yet there are many things that are beyond their power of comprehension. Therefore they need a teacher, who may give them necessary knowledge. Even an adult, however aged he may be, needs a guide in the matters in which he had no previous experience. Thus there is a great need for a guide to help the people, at every time or moment, if God wishes to lead all who are continuously being born, to the knowledge of His light. And He Himself revealed that he does wish this : 'God leads to His Light those whom He wants to lead'. Times differ one from the other, every period of time has its own destinies and history. The Leader of humanity is one who commands some things and prohibits other things in accordance with the requirements of the time. [49] But in the continuous change of life which never stops, if the Divine Manifestation (*zuhūr*) is to take place in an ordinary mortal body, the latter, inevitably, has to become old and worn out, like clothes of man, and ultimately it would be necessary to replace it with a new one.

Ordinary people whose duty is only to obey the command of God, have no capacity to act as they wish or to elect (as their leader) any one whom they want, disregarding the real one. Leadership, which is the real meaning of the term *Imāmat*, obviously is a matter of the greatest possible importance, which cannot be left to the decision of the mob.

Muhammad and 'Ali both were manifestations of one and the

same Divine Light, but they came in two different persons (*libās*,—dress) in order to uphold each other's mission amongst humans, and in order to introduce each other to the people. However, the people did not recognize them. Salmān Fārsī said in Persian, on the day when Abū Bakr was in appearance (*zāhir*) elected khalif : ' *kardid—na-kardid*' , i.e. ' you have done this, and yet you have not done it ' . He meant that they had appointed a lieutenant to the Prophet, and yet, [50] in reality, nothing had been done. But this is a long story, O, God !

The sacred Light which manifested in Muḥammad and 'Alī continued in the world through Fāṭima, in her sons, Hasan and Husayn, and no power in the world can extinguish this Light. It is said : ' they wanted to extinguish the Light of God, but God brings His light through, to the end ', i.e. to the completion of its mission.

Even if traitors and apostates dislike this, how can this Light disappear from the world ? Or how should it return to its Source without accomplishing what it was destined to accomplish ?

Therefore those people who are born later, what have they to do, and whom have they to follow, so as not to stray from the right path ? And even if they do not recognize it, and wantonly go on a wrong path, God, nevertheless, has to send a Guide (*hujjat*), who should be always with them.

Brother, the word of the Truth is one, and the road to the Truth is one. The Prophet said at the time of his demise : ' this book (the Coran), and this my posterity ('itrat) should never be separated, till the day of Resurrection.' [51]

Do not imagine, however, that all members of the Hashimite tribe, or even all descendants of the Prophet, the Sayyids, are the 'itrat, the 'close relations'. In truth, many Sayyids have become Sunnites,—what have they to do with the Imamat and the leadership on the right path ? Imamat is a matter of a different nature. When Abraham received his title of the Friend of God, Khalilu'l-lāh, he was told : ' We have appointed thee the Imam of the people '. He asked : ' Should the office remain also with my posterity ? ' The reply was : ' My covenant with regard to the Imamat will not fall into the hands of the wicked. All people who claim to be your close associates cannot be appointed Imams, for many of them have no real piety.'

Therefore the meaning of the 'itrat, or the (rightful) successors, belongs only to the legitimately appointed successors. *awṣiyā*. It is they who can show the right path, and who rightfully, from father to son, have inherited their rank of leader.

As you can see every day, the crowd flocks after some individual, for no other purpose than to show its hostility to us. It is the devil who mixes with the crowd which is as stupid as a calf, [52] cheats them and destroys their faith, in one after another.

Verily, if every one could be treated as a lieutenant (*wāsi*) of the Prophet, and a member of the '*itrat*', then why was it that at the time of the Imams, when there were also many other Sayyids, the latter were not regarded by the faithful as their leaders ? It is Shaytan who sometimes disguises himself as a pious man, who strictly follows the prescriptions of *shari'at*, devoting much time to prayer, fast, etc. But in spite of this, he sees that there are many faithful who, nevertheless, follow the rightful successors of the Prophet (*awṣīyā*), as is their right, and as it was appointed by God. His (Devil's) innate envy, and constitutional hatred towards them prevents him to come in their guise, and to cheat and mislead people, directing them to Hell. See, how many people are seduced from the covenant of the Prophet by Shaytan, who appears to them in so many disguises, helped by his associates ; see how he nets the unfortunate dupes in his snare, making them all perish and go to Hell.

O, God, these words (about the '*itrat*') were the last words that the Prophet has uttered before he died.

And then [53] the people who were entirely absorbed in the matters of this world, and who might be expected to be its real masters, could do nothing better than to mislead a number of fools. Even now you can see how these wolves in lambs' skins treat the unfortunate and stupid sheep. The people are like a flock of sheep, and the shepherd is to show their way. But those who worship nothing but material pleasures, and who hate those who seek after the Truth (*ahli Haqq*), they, whenever there is an opportunity, seduce the people, coming like thieves disguised like the shepherd of the flock, or wolves who appear like lambs. They are devout in appearance, exhibit all the signs of piety, all only in order to deceive the people. There is no scarcity of villains, cheats and thieves in any dress ; they steal the faith in such a dexterous way that you do not even notice it, and you follow them with all confidence.

If the [54] unfortunate bird could distinguish between the ordinary seed, and that which forms the snare, why should it come into the net, and even lead other birds after itself,—those who flock into the snare seeing there one of their species ? Brother, do not stray from the right path at every slight provocation. If you cannot see properly where is the road and where the pit, you will surely fall into the pit. Do not take off your hand from your Guide until the herd has reached the tank of Kawthar to quench its thirst. Only then can you see how many in the herd have followed the shepherd, and quenched their thirst at last, and how many followed the thief pretending to be the shepherd, and perished never reaching the water. Do you really think that these people have anything true in their possession ? They pretend to know the right path by uttering (the formula of) four words in Arabic, by the mere movement of their tongues.

[55] All this is a lie,—they are mere tricksters, showing you something that does not really exist. But when you watch them, you cannot get away from the impression that what you see really is so. If you had their implements and knew their art, you would realize that there is nothing in it; but, as you do not know this, you believe that they possess some special ability which other people have not, and that what they say is true.

My friend, listen to what the real Leader (*rah-namā*) says, and never disobey his orders; do not permit the tricksters and thieves to fool you,—they are nothing, but thieves.

The Commander of the Faithful said: ‘Not every one who has courage (*qalb*) is acute. You cannot tell a thief from his appearance,—he has the same head, eyes, ears, etc., as other people have, and you have yourselves,—then [56] are not *you* thieves? It is said: not every daring man is reasonable, just as not every one who has good sight can see the mysteries of religious knowledge, nor every one who hears well can hear the truth of *ma'rifat*. I may tell you even more: these wicked people are even below the level of the ordinary man. It is said in the Coran: ‘They have hearts with which they do not feel anything, they have eyes which do not see, and ears which do not hear. They are like beast, nay, more miserable, and stupid than beasts’ (VII, 178). Why then should you follow them, who are like beasts or imbeciles, and why should you not follow the Perfect Man (*Insāni kāmil*)? I cannot understand the people who did not follow the Prophet, and do not obey his lieutenant. They follow only their bestial impulses, and think that the Divine orders are only those which they know. All that they cannot understand, [57] they entirely reject. They represent the Divine Will as if it follows their own inventions (*khayāl-hā*), every one inventing something of his own, falsifying a *hadīth*, or tradition (*naql*), attributing his own falsehoods to Imams. What enormous mischief have these people really done! They neglect the indications (*hujjat*) given by God, inventing a profusion of proofs themselves.

It is related that Our Lord (*hadrati Mawlā*) said: ‘Did God command these people to introduce so many differences into religion, and have they obeyed His command, or did God command them to avoid these differences and discord, and have they disobeyed Him? Or did God reveal the religion (*dīn*) incomplete so that the people may perfect it? Or are they companions of God who may introduce whatever they like, and God should consent to this, and what they say should also be regarded as a command [58] of God? Or is it that though God did not reveal the religion incomplete, but quite perfect, the Prophet did not convey it properly to the people, and did not bring to them complete what God ordered?’—Brother, verily the hand of Shaytan is strong, and how difficult he makes life for people!

All this disobedience on the part of the people, who became misled, was due to the opposition to the command (*qawl*) of the Prophet; it began at the earliest time when they dissociated themselves from the '*itrat*, or the rightful lieutenants, and did not obey the last will (*wasīyyat*) of the Prophet. God did not give them His help, and they will never be saved.

Thus it may appear that the Arabian Hashimite Prophet of God came to this people, suffering difficulties, insults, hostility, and injustice which he experienced more than any other Prophet, for nothing. He himself said : 'No other Prophet experienced so many difficulties as myself from the people'. He delivered the people from the desert of despair and hopelessness, and [59] brought them to the abode of righteousness (*hidāyat*). He has given them a pure and easy (i.e. human) religion, as he said himself: 'I came, bringing the people an easy religion',—he delivered the people from idolatry. And yet at last the sword of the Lord became necessary, and only by blows of his sword did the people come to some extent to the right path. And what was at last the reward of the Prophet ? The people made himself suffer continuously so long as he lived, and after his death they treated his descendants and legitimate lieutenants (*awṣīyā*) in the way which every one knows. Whenever they could, they killed them, they calumniated them and their supporters, submitting them to tortures wherever they were found. In spite of this they thought that they worshipped God, only because they heard the name of the Coran. But even those thieves who dissociated themselves from the '*itrat*, used to say that they accepted the Coran. O ye, impudent liars, if you accept the Coran of the Prophet, who said that his Coran cannot be divorced from his '*itrat*, [60] which you reject, then how do you accept the Coran ? And if you really accept it, why do not you follow his legitimate lieutenants ? Or do you follow some one whom you do not know yourselves ? Realize that all these false ideas already existed at the time of Abū Bakr, when it was believed that there would be khalifs from amongst them, one after another, to the last day.

The khilafat started by them, which would be expected to continue uninterrupted to the Day of Resurrection, came at once to the end, as is known ; but, if they were real khalifs sent for the guidance of the people, they should always be in existence. But where are the legitimate successors of Abū Bakr, 'Umar, and 'Uthmān ? And if these impious and ill-starred people wanted to give the khilafat, after these first khalifs, to the descendants of the Prophet, why did they trample under their feet his direct descendants, giving the authority to the Abbasides, because 'Abbās was an uncle of the Prophet, and was a Hashimite. Thus the khilafat was given to a family on whose behalf rights were never claimed at the demise of the Prophet, by a single of [61] the different Islamic groups. But if they were the real legitimate

lieutenants (*wasī*) of the Prophet, why does no trace of their authority remain nowadays ? Where are now the Abbasides ? But if they have disappeared, this is an unshakeable proof of their claims having been false,—what other proof is required ? They were not the members of the line of the real khalifs, whose continuity cannot be interrupted till the Day of Resurrection. This means that the ignorant people were duped and fooled by the Devil.

By God, a (real) lieutenant (*khalīfa*) of the Prophet must always be present in this world, regardless of the fact whether the people recognize him, or not, obey him, or not. He is to be here for the guidance of those who obey the commandments of God (*muṭī‘ān*), and for the introduction of order into this world, with its affairs. The people should know and recognize his descent from the Prophet and from the Lord ('Ali), generation after generation. Otherwise no one can know whether they really descend from the Prophet,—probably nowadays there are many descendants of 'Uqayl or 'Abbās who are known as the descendants of the Apostle of God : but though they are real Sayyids, they must be only subjects (*muṭī‘*), just like [62] ordinary descendants of the Lord ('Ali), who were obedient to him (and to the Imams).

No one should claim any right by fraud or false pretences, nor should any one claim to do whatever he pleases, adopting a hostile attitude towards the descendants of the Prophet, just as the Abbasides did. Those whom you can see were really enemies of the Path of the Truth, and of the legitimate lieutenants of the Prophet, as the Abbasides were,—this is why they cannot do anything nowadays except abusing (their opponents). But had they any authority nowadays, they would surely not care about any consideration, and would kill all descendants of the Prophet, just like they used to kill our ancestors.

At the time of the Prophet only Hasan and Husayn were his *'itrat*, or legitimate successors, and not all the members of the Hashimite tribe. Gracious God ! How should I describe how the people treated them. Immediately after the death of the Prophet the people began to disregard the Coran. Nobody even remembered about the *'itrat*, or the legitimate successors of the Prophet, who used to keep away from the public gaze. As soon as they snatched authority, they forgot about all these things.

The Prophet [63] had predicted the capture of the cities of Persia and of Byzantium, and so it happened. Many cities were occupied till the time of 'Uthmān, when the people began to think about the *'itrat*, but the envy and hatred of enemies did not permit the people to instal them in their rightful place.

8. (THE CORAN)

It is recorded in all histories, and every one knows how the Coran was written down. It was not yet in the form as it is

now. Every one possessed some portions of it, which he recited. Under 'Uthmān the authorities selected some portions, rejecting others. It would be too long to narrate this in detail. Then they seized by force all the other copies, and burnt them.¹ Thus the knowledge of the original Coran, which was really left by the Prophet, and which remains in the hands of his '*itrat*, or legitimate successors, was taken from the people. But these legitimate lieutenants of the Prophet still remained. Therefore they, the enemies, tried their best (to annihilate them), but the will of God had to be fulfilled, and the '*itrat* remained. They used to kill and torture the successors of the Prophet, and yet they still exist in the world, and, if God the Allhigh wishes, they [64] will remain till the end of the world, showing the right path to those who follow the Prophet. And those who do not follow him,—they have to take the responsibility upon themselves. They worshipped a stone idol, or a cow, and they still remain in the same position, their belief still remains the same, only now they worship their own lower self, or some other beast, as was explained above.

They have opposed the '*itrat* of the Prophet, and whenever they find an opportunity, they do their best to seduce the more ignorant amongst their followers, coming amongst them in the disguise of piety, with their foreheads bearing the marks of having

¹ As is well known, the question of the origin of the version of the Coran, as it is at present, is a difficult matter, full of rather doubtful points. It appears as if there was not very much interest towards it immediately after the death of the Prophet. Abū Bakr entrusted the work of collecting the Coran to Zayd b. Thābit. Later on we find that what was collected was in private possession of Ḥafṣa, the daughter of 'Umar (cf. Ibn Sa'd, III/I, 212). Practically nothing was done in this respect by 'Umar. At the time of 'Uthmān there already were several versions in existence, one, by 'Abdu'l-lāh b. Mas'ūd, in Kūfa; another by Abū Mūsā 'Abdu'l-lāh al-Ash'arī, in Basra; the third, by Miqdād b. 'Amr, in Hims (Syria); the fourth, by Ubay b. Ka'b, in Damascus (cf. Ibn Sa'd, III/I, 114–6). This difference in the text of the sacred book caused great inconvenience in practical life, and, under pressure from the side of the local governors, 'Uthmān appointed a sort of a 'commission', using the modern term, for the revision of the text, consisting of the same Zayd b. Thābit, mentioned above, 'Abdu'l-lāh b. Zubayr, Sa'id b. al-'Āṣ, 'Abdu'r-Rahmān b. al-Hārith, and others (Ibn Sa'd, V, 19–24). What were the functions of every one amongst them, and what they really have done, is not clear. Ultimately the present version came into existence, and the different versions, as is usually narrated by even the most orthodox historians, were collected and burnt. Quite probably, of course, some isolated copies escaped the destruction; some of such instances are known. We have no information whether there existed a special version preserved amongst the Alides, and their supporters. The usual tradition, preserved by the Shi'ites, about the omission of all references to 'Alī and his rights, originally contained in the Coran, cannot be verified at present, but seems to be highly probable, if we consider the attitude of the circles in which the official version was prepared. The author, quite naturally, accepts the tradition which is regarded as absolutely true by all Shi'ites.

hit the earth at their prostrations, and they mislead them and cause them to perish.

Brother, there is no doubt that those who after the demise of the Prophet usurped the leadership, in contravention of his last will (*wasiyyat*), never had any real faith (*din*),—otherwise, by God, how could such a thing have happened? They knew some of his commandments, such, for instance, [65] as regards prayers (*namāz*), or fast, etc. But they have not heard other commandments, such as concerning the appointment of the Lord ('Ali) as his lieutenant, and other things,—these they have not heard! Surely, this is nothing but fraud, intended for misleading the people.

Brother, do not make a mistake: I do not say: 'do not pray', or 'do not fast'; what I say is: do not permit yourself to be cheated by those who ostentatiously pray much, or talk much about fasting. Their show of piety is intended only to deceive others, who are not clever enough to understand this, and only follow uncritically what they see. They hear that so-and-so continuously lives only on barley bread, and vinegar, praying much, or fasting, or performing many pilgrimages. All these things are very proper, and very laudable, but if these people have no love for the Lord (Mawlā), all this will scarcely help them.

9. (THE TRUE RELIGION)

Now that we come to matters like these, we have to see what is the true religion? What is the true worship (*'ibādat*), and the true religious knowledge (*ma'rifat*)?

Brother, profession of Islām is the assertion in two formulas of profession (*shahādatayn*). The uttering of these belongs to the outward side of piety, [66] which has nothing to do with the real, genuine *faith*. The Prophet in the Coran itself says to the dissemblers (XLIX, 14): 'Do not say: we believe; but say: we profess Islam. Only God can put faith in your hearts.' There is a difference between *faith* (*īmān*), and the mere outward profession (*islām*), as the Prophet emphasized. We may complete, with the help of God, the examination of this subject.

10. (FORMS OF WORSHIP)

If you want to find this difference, brother, know that, as mentioned above, the day and the night should be properly divided into three equal sections, each devoted to some special purpose. Each has its own form of devotion, which is prescribed for it.

Worship with one's own body is the discharge of one's ordinary (*zāhirī*) duties (*a'māl*). The worship with one's thought (*khayāl*) consists of abstention of vile thoughts, prohibited by God, of concentration on good and pious subjects as found in the

examples of saints (*mahbūbān*) ; one must even keep their vision (*sūrat*) continuously in his heart, and cultivate disregard [67] for the enemies of the religion, whom God rejected. Gradually your whole body will be filled with adoration for them, and you will yourself become one of the friends of God, who has nothing to do with His enemies.

This permanent thinking about the saints of God does not form one of those duties which are prescribed for outward piety ('*amali zāhir*') ; but, if you consider this properly, it is all-important : it is the thought which in all its ways and forms gradually brings man to ruin, and it is in the thought that the hand of the Devil is particularly active ; just as if fire is set inside a house, it makes its walls and doors black of smoke, even if it does not burn them completely. Do realize this, and strive to attain 'piety of thought'. Is it not true that one is attached to what he possesses, and even sees it in his dreams ? It is said in a *hadith* : 'On the Day of Resurrection God will make every one [68] rise amongst the things to which he was attached, even if these were simply stones'. Therefore, every one who is particularly attached to Muhammad and to the Family of Muhammad, will be associated with them on the Day of Judgment, and thus it will become apparent to everybody that he was attached to them during his life, as otherwise he would rise amongst other people.

Worship by instincts of the lower self (*nafs*) consists in abstaining from knowledge which may appear as ordinary knowledge, but in reality is intended to undermine religion. One has to avoid it, as otherwise one will have to fear the wrath of God.

Do not say : there is no such thing as Resurrection of the dead. There is, and the One Who avenges and punishes, will avenge. This fear of displeasing God is characteristic of His (real) friends. Thus you must abstain from acquiring learning that is incompatible with true piety. One must not adorn oneself with the sciences of enemies, thus estranging the friends of God from himself.

It is said : 'One who doubts is a liar. He is one from amongst us, but disguised in the form (*sifāt*) of enemies, in every respect clinging to others rather than to ourselves.'

One of the Isrælite Prophets [69] received an inspiration (*wahy*) : 'Tell My friends : do not mix with My enemies, lest they, by chance, should themselves become hostile to Me' ; therefore one must mix only with the friends of God. Did not you see how many ignorant people perish by acting otherwise ?

Worship by reason ('*aql*) consists in permanently being in the state of strong conviction (*yaqīn*), never permitting any doubt to crawl in. The Lord (Mawlā) said : 'Never permit yourselves to have a doubt (in religion) : as soon as you permit one to arise, you become unbelievers (*kāfir*), deprived of the mercy of God,

because doubt is the feature of His enemies ; so, let you always be firm in your religious opinion'.

Worship with the heart (*dil*) consists in always feeling great affection for the Five Members of the Prophet's Family (*Panj tani ḥāli 'abā*), never abandoning love for the Mawlā and his descendants, recognizing them in your hearts as leading lights,—they should be your (only) Truth. Whenever you feel love for Muhammad and his Family, you have worshipped God in your heart.

God regards [70] all those who do not act in this way as His enemies. God never created anything bad,—the people became bad by their own actions. Did you not hear a *hadīth*, related from Imam Ja'far Sādiq, that someone prayed God in his presence, repeating : 'God, let me enter Paradise !' The Imam said : 'Do not pray in this way, but say : God, do not expel me from Paradise.' The reason is that so long as you do not do anything punishable by expulsion from Paradise, you remain in Paradise. And you have left it as soon as you have done something wicked.

11. (FAITH,—*imān*)

It is clear now that faith (*imān*) is nothing but love in the heart. And, in order to make it quite easy to understand, we may give here an example.

Faith (*imān*) is like a tree, the roots of which go into the heart ; its trunk is in reason, and its branches are in the instincts, while imagination is its new shoots and leaves—(senses of) the body. The foundation (*aṣl*) of faith is love for the Mawlā. And if this [71] foundation, i.e. this love, and the roots of faith are strong and in good condition, all other parts of the tree, such as its trunk, its branches and leaves, can be expected to continue to flourish even if they are (accidentally) damaged. If, however, on the contrary, the roots are not well grounded, or even rotten, the whole tree will soon dry, and then will become good for nothing except to be used as fuel. Thus love for the Mawlā is everything, being the root of faith. If it is not strong all the acts of outward piety (*a'māli zāhirī*) which are like leaves of the tree, will fade. If you have a thousand *mans* of leaves, fresh and of good colour, they will dry in a short time, and then a very small fire will be sufficient to burn them completely.

If you have love (for the Mawlā), even if you do not show much outward piety, you, nevertheless, remain a *mu'min*, faithful, as your nature is not yet bad, and it is only your behaviour which is not good ; it may be hoped that God may forgive this. But if it is otherwise,—woe to you ! Then thousands fasts and prayers will be [72] of no use. Do you not see that if a building has no sound foundations, it will fall down at the first blast of wind, even if you gild all its walls, and paint them with beautiful patterns,—making all your labours and expense a waste. On the

contrary, if the foundations are reliable, and only the walls have no paint on them, the building is indeed, strong. It only shows that you have not kept it clean, but the structure itself is reliable.

The same is the case with love for the Mawlā which is the foundation of faith (*īmān*), and of worship with the heart,—your truth (*haqiqat*). No sin can ruin it, so long as it is alive. But if there is (in the heart) any feeling of hostility towards ‘Ali, no meritorious act will be of any help,—love of ‘Ali only obliterates all sins.

It is narrated that some one said to an Imam : ‘ Your followers create disturbances, and therefore we regard them as villains and rioters ’. The reply was : ‘ No, our followers (*shī‘a*) are our friends, and our friends never leave this world without their sins having been forgiven. In this [73] world the villain and the rioter is only he who is our enemy.’

There are, indeed, stupid friends, whose actions may be objectionable or harmful, but their intentions and purpose are good and pure. On the Day of Resurrection they will rise clean (*rū-safid*), as their sins will be forgiven in this world, having been punished by illness, or losses in trade, or by the oppression of the wicked ; there are also the minor sins of the faithful, for which they will experience a dreadful dream.

With regard to this a *hadith* is related from the Prophet, but we shall omit it for the sake of conciseness.

Now you see that your every action, whether spiritual or ordinary (*bātīnī wa zāhīrī*), is concerned with some special form of worship. But worship is nothing but knowledge, *ma‘rifat*,—they are inseparable one from the other, nor can they be different. Thus the higher knowledge (*ma‘rifat*) of your eye is to recognize the image of that human face in the pupil of your eye, which is that of one who guides you to the right path, knowing that he is exactly that person. He, the Guide, comes [74] with all the features of the ordinary man.

But with eyes alone you cannot hold his image in the heart too,—the inner vision, of the heart, is different from the vision of the eye ; what the heart sees is Luminousness (*nūrāniyyat*). I cannot tell you more than this about its meaning,—this is a secret matter which you are unable to understand.

Thus, with the help of God, in labour and worship, in the struggle with your own evil impulses, with the spiritual knowledge kept alive in your heart, with certainty in reason, with study and the acquisition of a religious education (*ulūmi dīn*), with the vision of the saints of God and of their example in the heart, by the discharge of your duties, you will attain a high degree of spiritual refinement, as it has been systematically explained. If you do all this, you may attain the degree which you seek. You have to seek it, and it depends on Him not to leave you without a chance.

Brother, you have to note two things : first, that in this short treatise I have spoken concerning high spiritual subjects, explaining them in plain and simple terms, [75] which are not overburdened with quotations of the *hadiths* or verses from the Coran. Secondly, that it was of no use to address all this to everybody, and the treatise was intended only for those who follow the commandments of God and of His Prophet, recognizing him as such. I have nothing to do or argue about with others. And even if those who are concerned, after reading this will not realize how great a blessing God gives them,—it is their own business. What I say is addressed to those who have the capacity to understand this.

At the beginning of this book I promised to deal with two questions : one of them was the knowledge (*ma'rifa*) and the truth (*haqiqat*) of the religion. The second was about the ways of living piously among brethren in religion. But before starting the question of the rules of such life, I had to explain the matter connected with the Day of Resurrection, and the shame that some people will have to feel, as this subject was connected with my discussion, which was outside the scope of the work.

God help us in this. Brother, remember what is said : settle your own accounts before others demand this from you, and the question of accounts is raised.

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بسم الله الرحمن الرحيم و بيت المقدس

چنین کو پد غلام استمان حضرت شہزادی ام عاصہ

روحی فسادہ شہاب الدین الحسینی چون بعضی از برادران

دینی کہ ادائی حقوق ایش نا برخوبی و اجنب میدانست

خواهش رسالہ محضری نمودند کہ سرمایہ نجات اخڑی

باشد برای ایش ن و ہم آئین سکوک در دنیا با اخوة

مُومن خویش را داشته که تمامًا ایش ن تند نصائح

بکار برند و رسکار شوند رحم سردار ایش ن از خدا

Specimen of Shihabu'd-din Shah's handwriting.
(Facsimile of the first page of the Risala).

نمونه خط شہاب الدین شاہ مرحوم

گفته مختارند سخن را روی صاحب دلانت بدان ای برادر
ایکن اند تعالی که در صدر کتاب وعده دو مطلب دادم یکی معرفت
و حقیقت دین و یکی طرق سلوک با برادران دین و لے چون یکی
سخن بر سر روز قیاست و محبت در آن روز رسید و تفصیل در آن
محق دور از وضع رساله بود و غیره بیانی داده شد پیش از شروع
بطریق سلوک مناسبت که از انجام آن کر نایم و الله
الموق لعین بانید ای برادران که
فرموده حساب خود را بگنید قبل
از آنکه حساب شما را بمانیم
و درست امام حساب
در آئید

تمام

رساله درحقیقت دین از تصیفات مرحوم آقا شهاب الدین شا

احسینی^ج تاریخ پنجم شهر محرم الحرام ۱۳۵۲

منتشر به آصف علی اصغر نصیبی بیرون سلکتری اسلامی روح
ایسوی ایشان عده چوپانی رو دنبه^ج +
در مطبعه منظفری نره^ج امیرزا علی استرتیت علکهاری بجه پست نبرد طبع گردید
با هستام آقا میرزا کریم ستیر ازی

میشود بوسطه بیماری یا ضرری در امر تجارت یا ظلم ظالمی و کتر خیزی که گن ہا
مُومن بکان آمر زیده میشود خواب ہونا ک است که بسیند و در آینه می مدیشی
از رسکل کرم مذکور است که این خضر گنجایش سپش از این بخط کلام را در آینه منی
نماد و چون داشتیکه هر یکی از امور ظاهر و باطن ترا عبادتی است مخصوص
و عبادت عین معرفت است و عبادت هر یکی جدا و چیز دیگری است
پس معرفت حشم تو آن است که این انسان صورت که راه نمائی است

۷۴ بُشناسی همین شخص مخصوص است و در ظاهر تمام اسباب انسانیست

ولی بعین حشم نیستوانی در دل تصویر کنی معرفت قلب غیر از دیده است
و همین است معنی نورانیت که بیش از این نه مرایارای گفتن و فاش
راز نمودن است و نه تراطاقت شنیدن انشاء الله بر حکمت عبادت
و بعایده با نفس و معرفت در قلب ولیقین در عقل بشناختن نه و این

علوم دین و تصورات اولیای خدا و اعمال ظاهر چنانچه بر تیپ ذکر شد
این مرتبه را خودت در میابی و انشاء الله چون چشین کنی کھیل آن
مرتبه را نموده از ترتیب طلب این راتب و بر اوست که لتو سلب توفیق نماید
بدان ای برادر و مطلب را باید متوجه باشی کی سکھ در این مختصر این

۷۵ مراتب و مطلب عالیه را بکار بروم و درج نمودم باین عبارات واضح ولایع
واز احادیث و آیات اصلائی و زننودم ثانی اینکه گفتگو و روی محبت
با همه مخلوق نیست مخصوصاً آسمانیست که متابع خدا و رسول می پیشند
با دیگران بخشی و کاری ندارم اگر معتبر فان هم پس از شنخت نعمت خدا انگما

سون্তن است و بن پس هم محبت مولی است اگر او که ریشه ایهاست
 استحکامی نداشته باشد این اعمال ظاہری همه شل برگ درخت است
 اگر هر ارسن برگ تازه خوش زنگ داشته باشی باندک زمانی نیز
 واندک آتشی همه را میوزاند و اگر محبت قائم باشد و عالم گنجی مونی کذات
 خبیث نیست ولی عملت بداست آنهم امید است که خدا بخشد و اگر
 بخلاف این شد و ای بر احوالت که هزار برصوم و سلواد بکار نیزورد
 نمی بینی عمارتی که بنای آن استحکم نباشد اگر هر اردیو ارش را مطلا
 کنی نقش نایی پاکت بادی از پایی میافتد وزحمت و مخراج تو
 پیش خواهد شد بخلاف اگر پایی مضبوط شد نقش نداشته شد
 ضرری بھارت نیز سنت های غلیوش آن است که تو آز اپا کیزه نداشته
 ولی اصل مضبوط است همچنین است محبت مولی که اصل ایمان
 و خیالاتِ دل است که حقیقتِ تشت با او آییح گناهی ضرر نیز نمود و با
 دشمنی علی آییح تو ای فتح نیز نمود و دستی علی کفار و جمیع گناهان آت
 در حدیث است که خدمت امام عرض نمود شیعیان شما معاهی را مرتکب
 میشوند ما آنها را فاسق و فاجس بدانیم فرمودند شیوه ما از دوسته
 هاست و دوست ما از دنیا پر و نمیرو و گر آنکه گناهان او آمرزیده میشود
 در همین دنیا فاسق و فاجس کسی است که دشمن ما باشد دوست ما نیش
 سینکوت همچشم خدیث و بداست ولی روح اطیف و ظاہر است و در
 روز قیامت باروی سفید محشور میشود چون گناهانش در این دنیا پاک

همیشه بر تینین باشی و شکاف را بخود راه نمایی حضرت مولی فخر مود
 شکاف نهست که اگر شکاف کردید گفته می شود از رحمت خدا یوسف نشوی
 که صفت دشمنان خداست تا یعنی بنی اسرائیل شاید اشود و اما عبادت
 دل تو آنست که محبت پنج تن آآل عیارا در دل داشته باشی و از دو تما
 مولی و اولادش پرون زوی و ایشان را بزرگ نمایت بشناسی
 در دل خود که حقیقت تو آنست هرگاه محبت محمد و آآل اورا در دل هست
 عبادت کرده تو آآل شمنی داشته خداوند کسرا در اصل خلقت بدینا فرزید
 بعمل خود مردم بآشند نشید کی که در حدیث است از حضرت صادق
 که شخصی در حضور حضرت ادعای نمود که خدا یا مراد رهشت داخل گردان فرمود
 چنین گویگو خدا یا مراد رهشت پرون نمکن بعلت آنکه شما های ما دام که علی
 که موجب پرون نشتن باشد نکرده اید در بحث تیمید پس چون کردید از داشت
 پرون سیروید چون معلوم شد که ایمان ہمان محبت است در دل حال دین
 پاب مثلی لازم است که از مشال تو مطلب اخواهی فرمید ایمان را در ختنی
 مفروض دار که ریشه آن در دل تو باشد تنه آن در عقل تو شاخه ای قوی
 آن در نفس تو شاخه ای ضعیف آن در خیال تو برگه ای آن در حرم
 تو اصل ایمان محبت مولی است اگر اصل که محبت شد و ریشه ایمان است پکا و حکم
 باشد هر یکی از تنه و شاخ دیرگ غیب کن دایید رو سیدان هست و تا
 بخلاف اگر ریشه استحکامی نداشته باشد بلکه خراب شده باشد پوییده باشد
 باز نک وقتی درخت نیشکد آنوقت بجز بیمه آن چیزی بجا نمیست و آنهم قابل

چرا که همین خیال کم کم بهستی و راهی که افتاد از از خراب بیگردند
 دوست شیطان دخیال کمال قوت را درونی بینی که اگر در جانی
 هستش کنی اگر در دیوار را نوزاند گر آنکه از دود سیاه خواهد منود نفسم
 مطلب را و عبادت خیال را بدان عمل نهان بینی هر کس هر چه دارد
 دوست وارد شب آزاد رخواب می بینند و در حدیث است که در
 قیامت هر کس هر چه را دوست داشته خدا او را با محشور میکند اگرچه
 هنگست باشد پس هر کس بمحض دل محمد محشور شود معلوم است که ایشان ^{۱۵۸}
 دوست داشته است والابا و گیران محشور خواهد شد و اما عبادت نیست
 توان است که از علمی که در ظاهر علم است و در باطن مورث خرابی دین
 است پرستش کنی و از غصب خدا ترسناک باشی گوئی قیامتی نیست
 هست و چنانست قلم از تو اگر برخلاف رسول عمل کرده باشی انتقام کشید
 این صفت ترس از خدا صفت دوستان اوست پس از علوم غیر از
 علوم دین پرستش گردد آنکه خود را بعلوم دشمنان خدا بسازی و با دین
 خدا باین سبب دشمنی کنی حدیث است که فرمود دروغ میگوید یک کشمکش
 می کند از ماست و خود را بصفات دشمنان ما پس از این بفسری و شاخه
 غیر از مامتنع شود بیکلی از انسپیا، بی اسرائیل و می رسید که بدین ^{۱۵۹}
 من گویا دشمنان من آمیزش نکند میاد آنها هشتم دشمن شوند پس یا
 بخوبی دوستان خدا برآیم و به آمیزش نمودند یا با آمیزش غرقوم
 په طور مردم بی شور ضایع شدند و اما عبادت عتل توان است که

خلاصه در اینها اسباب فریب مردم که عقتل ندارندنی هفتاد گراست که را
می بینند جمع است نشانید که شخصی متصل نان جو و سر که خود و چقدر
ریاضت کشید نمازو روزه و حج او ترک نمی شد اینها بجا و خیلی خوب مکرم است
مولی را که نداشت آنها هم بکارش نمیخورد چه جایی آنکه دشمن باشد چون
سخن پایینی کشید تحقیقی از برای حقیقت ایمان و عبادت و معرفت باید شود
اسی برادر اسلام همان افسر اربش مادین است و این اعمال
ظاهری و این دخلی بایان ندارد حضرت رسول فرمودند یعنی در قرآن
است که بیناً قل ان سیر ما يدِ گنو شید ایمان داریم گنو شید اسلام
آوردیم مگر وقتی که خدا ایمان را در دل شما بگذارد ماین ایمان اسلام
فرق گذارد و از این تحقیقی که بعون الله بنایم فرق این دولتخواهی یافت
اسی برادر بدان چنانچه تقدیم شده است اوقات شبازو زی قوتی
معین که هر وقتی از آن را باید مخصوصی قیام نمایی از برای ہر جسمی
چیزی که در تو هست عبادت مخصوصی برای آن معین فرموده اند عبادت
بدن تو که جسم است همین اعمال ظاهری است و اما عبادت خیال تو آن است
که از خیالی کمرو خدا پرسیز نمایی و خیالی ممای محبو بان خدا را بمنای
بلکه صورت آنها را در خاطر بگذرانی و از صورت که اینکه دشمن دیشند
پرسیز کنی که خدا از آنها بپیرار است تمام کم در تمام بدنه تو با دوستان خدا
باشند گیری و از دوستان باشی و از دشمنان خدا دور گردی این خیال اگرچه
دخلی بیش ظاهر ندارد بحسب ظاهر ولی در واقع که تفکر کنی کمال مملکت را وار

نگذشت بردارند فت آن از قرار بده تواریخ که نوشتہ اند و همه سیداند ظریور
جمع بود هر کس هر قدر از او نوشتہ و داشت میخواست عثمان و تابعانش بخال
و صلحت خود چیزی که خواسته برداشتند یا افزودند محصر اکابر طول میخاد
و آنچه در دست دیگران بود بزود سلطنت گرفتند و سوختند دست مردم از قرن
اصل که سپاهی پسر خبرداد که با عترت است گواه شد باقی غرت ماذ آنها را هر قله
بسی کردند شیوه خدا افراد گرفت و تو اشتمد از میان بردارند گشته و
اویت کردند ولی هموز در میان مردم مستند و اث رالله تعالیٰ تائیت ۱۱
خواهند بود و راه نمایند کسانی را که تابع سپاهی پسر شیوه آنها که نیستند خود نه
آنوقت بت از سنگ رامی پرستیدند و گوساله راحال هم همچ فرق نیکند
بسان اتفاقاً باقی مستند حال نفس خود را یا جوانی دیگر رامی پرستند چنانچه
پیش از این ذکر شد می عترت را از میان بردازند ولی بعد در کفایت هر چه
فرضت یا بیند متبعانی را که اند کی شور و داشتند یا هم نداشتند بلکه
دین داری و دواع پیشانی که علامت سجدۀ زیاد بوده فریب واده بلکن خشنه
واز راه برداز ای برادر در این شبّه نیست که آنها که بعد از حلت
سپاهی پر خلاف و صیت سپاهی عمل نهودند اصلاً دین نداشتند والله چه طور
پیش بعضی از فرمایشات اخضرت را شنیدند که نماز بجنبشید و روزه بگیرید ۱۲
اما بعضی دیگر را مثلاً خلاف مولیٰ یا غیر از آنها را نشنیده باشد بنو دیگر
از جنسی که در آنها اسباب فریب مردم جمع بود ای برادر و خط
نیفتن منیکویم نماز گن یا روزه بگیریکویم فریب نماز گن و روزه گذار رخوا

اسمی از ایشان نیست که جایند امروز او لاد عباس یعنیکه نسل منقطع شد
 شاهدی قوی است بر طبق آن خلافت آنها دیگر محتاج به سیل نیست
 اینچه که رشته نبودند که تا مقام است باقی باشند مگر مردم هفتم لغزش
 شیطان از راه راست پرسون میروند والله خلیفه رسول باشد در عالم باشد
 خواه مردم بشناسند و اطاعت کنند یا نشانند او باید را می طیمان
 و نظم امور عالم در میان باشد و مردم پدر پدر اور ابا پیغمبر حضرت
 مولی بشناسند و الائمه چه میدانند شاید امروز او لاد عقیل و عباس
 هم در میان مردم شهرت باولاد پیغمبر ازمن و بر فرض که را تی سید
 هم باشند باید مطبع باشند مثل سایر اولاد حضرت مولی که مطبع بوزند بعثت
 و پسورد کسی نمیتواند ادعایی حقیقی بخند و هر راهی که خود شرخواه بپرورد
 با پیغمبر ارشد بنی عباس شمیم کند اینها که تو می بینی در واقع دشمن ای
 حق و صدقی پیغمبر ازمن چنانچه بنی عباس بودند ایشیت که دست ایشان بجز
 بد کوئی امروزه نمیرسد و الالا اگر میرسید امروز از هیچ چیز را نداند اشتبه
 بلکه میکشند در زمان پیغمبر اولاد و نخضر بن حسین علیهم السلام بود که در
 واقع وسی بودند و عزرت بودند نه تمام بنی هاشم الله اکبر چه بگوییم از د
 مردم بعد از پیغمبر ایک دفعه قرآن را از میان برند کسی در خیال نبود چنانچه
 عزرت را خانه نشین گویند اسباب سلطنت فراهم و هیچ باینجا لھا نبودند
 و پیغمبر ازمن عده هفت شهزادی عجیم و روم را داده بود و شد تا قشید شهرها
 گرفته شد وزمان عثمان آمد آنوقت بجیل اشادند عزرت را که حسد و کینه

من آدم بادین آسان برای مردم گذاشت این جملت را ازت کن
 بیرون آورد آخر علاج هم بازبینی شد بضرب شمشیر قدری
 برآه آمد آخزمز دیگری همچ بود این بود که متصل خودش را ازت کرد
 تا در قید حیات بود بعد از او باولادش و اوصیایی او بینظور نمودند که
 همه می‌دانید ہر وقت دستشان رسید کشته شد گفتن می‌نمانت این
 هر جای قشنه صدمه زدن گمان بودند حالاکه خدا پرست شدند اسم قرآنی که
 شنیدند و چنی از ذرا وان هم گفتن خود قرآن را مخوب میدانیم اینها هم
 عترت را اول کردند اگر اسی بی اضافه فاش آن را قبول دارید پس پیغامبری
 که گفت با عترت من از هم جدا نمی‌شوند یقین تسبیل ندارید اگر دارید پس
 چرا تابوت نی لشید یا دیگر را اطاعت می‌کنید که نی شناسید اور ابدانید
 که اینچی لسا در زمان ابویکر هم میرفت که از آنها خلیفه پس از خلیفه باید تارو
 قیامت چون این معنی ثابت شد که خلافت از آنها منقطع گردید بینظور که
 اگر بر استی خلیفه بودند باشد تارو ز قیامت باقی باشند نلاید
 و برای بدایت مردم موجود باشند پس کوکجا بیند جانشیمان ابویکر
 و عمر و عثمان یا آنکه بعد از آنکه خواسته این مردم بجهت خدا نشناش
 باشی رسول خلافت را و آگه از نه صسل را پایمال کردند و دادند به بنی عبده
 که عباس عمومی پیغمبر بود و ازین هاشم است با درسد بکسی و
 بنخواهاده دادند که بعد از پیغمبر اسی از خلافت ایشان با تفاوت همچوی
 اسلام در میان نبود راستی اگر آنها وصی بودند پس چرا در این زمان

کردند هر کسی برای خودش حکمی در آورد حدیثی فتیل کرد افزایشی بز
 امام بست راستی این مردم چه قدر خط و خط اگر دند جنت خدارا
 گذارند و آنیقت در جهاتی مختلف برای خود خسته شدند کردند در حدیث
 است که حضرت مولا فرمودند آیا خدا این مردم را ام کرد که اینطور اخلاق
 در دین کنند که متابعت کردند یا ایشان را از مستقر و مختلف شدن منع نهی
 کرد و ایشان معصیت و نافرمانی کردند یا آنکه خدادنیش را فرض
 فرستاد که این مردم تمام کمندند یا آنکه اینها شرکت خدا بودند که نهی
 چیزی را که سخواهند و بگویند خدا هم باشد بجهة آنها راضی شود که
 ۵۵ قول آنها حکم خدا باشد یا آنکه خدا دین را فرض فرستاد و تمام فرستاد
 ولی پیغمبر درست بمردم تغفیت فرز سایند حکم خدا را تما باعشق این را
 راستی دست شیطان چقدر قوی است کار را چطور بر مردم مشتری
 کرده است اینیست که مردم مخالفت دین نمودند و از راه دور شدند
 به کته مخالفت قول پیغمبر شد که از اول نمودند و دست از عزت برداشته شد و
 مصیت پیغمبر را ترک گردند خدا اوند هم سلب توفیق نمودند هرگز
 ایشان بر راه سخواهند آمد پیغمبر خدا محبت داعی ہشی در میان
 این مردم آمد زحمت کشید و جف او دید جوری که باور ساینه وستی
 که با او کردند پیغمبری ننمودند پیغمبر فرمود پیغمبر پیغمبری مثل
 من اذیت نکشید از قوم این مردم را از بیان بگراهی و گم شد
 ۵۶ شہستان بایت آورد وین پا پیسنه آسان که خودش فرمود

بواسطه چهار کلکه بزرگی که آن هم سمش عربی است میگویند مایا دایما
 و راه دین را سید اینم دروغ میگویند اینها مثل مردم شعبدہ باز بدان که تهری
 را میشناسند که واقعیت ندارد ولی تو می بینی حالانی تو این گوئی آنچه
 کردند راست بود چون اگر تو هم اسباب آنها را داشتی و یاد گرفته بودی
 میشد انتی هری ندارد چون نمیذنی بخان میکنی هری است که در قوه کسی
 میست و آنچه گفت راست گفته ایغزیگوش بحرف راه نماید بر از گشته رون
 مرد بگفته این شعبدان دزو بجشت خود را از دست مده اینها دزدند باشی
 حضرت امیر فخر را میکه گرسی که قلب دار و عاقل نیست نمی تو این گوئی این
 سر و پش دگوش که می بینید دزو دار و دیگران هم دارند میگویند پس ا
 او نباشد پس تو خود ت فهم داری چرا خود نیستی چنانچه فخر موده هر صاحب
 قلبی عامل نیست هرچشم داری بینای معرفت نیست هرگوش
 داری معرفت شنوندیست از این بالاتر بگویم که ایشان انسان نیشد
 خداوند درست آن فرموده ایشان را دهماست که بآن نمی فهمند شنید
 که بآن نمی بینند گوشهاست که بآن نمی شنند ایشان را مثل چیزیان
 بلکه ایشان گمراه ترند ولی شور تر و ریشانند غافل در این صورت تو
 چرا ستابت غافلان و چهار پایان نهادی و اوان کامل آنکه از ای
 تعجب ارم از این مردم که متتابعست بئی نکردن و اطاعت دستی نیکند
 بجز خواهش نفسانی را هی نمیر و نموده هرچو را داشتند میگویند حکم بهین است
 آنچه خودشان نه میشند انحصاری کنند حکم خدار اتابع خیالهای خود

از عده سفیه‌ترالی حال که ملاحظه کنی می‌پسندیم باس در آمد و بستایی
شرکای خود چه طور مردم را فریغیته بدام آورد و هلاک ساخته بجهنم و فستاده است
باری این گلک آخوندی بود که پیغمبر فرمود دیگر مردم دنیا پرست که می‌باشد
دوی ای خود شا زامعمور دارند جیعتی از نادانان را از راه بردند و تا این زمان
می‌بینید چه طور گرگان می‌شوند نماین بیچاره گوسفند از ابر دند و ناچیزه
نمودند تسلخن لوق مثل گله است در راه نماشبان و این مردم را دنیا پر
که دشمن اهل حق شد و هرجا قدر صستی پرست آمردم را از راه ببرند مثل دزد
است که بعباس شبان در آید یارگرگ است که بعباس می‌شوند در آید در ظاهر
صورت خدا پرست و در باطن دشمن خدا و خدا پرست اینطور که دیدی جبله
مینماید اسباب گراه نمودن مردم است صیاد است شیاد است طرا
است بهر بعباس و بهر طور چنان دین را میدزند که تو نمی‌فهمی و دنبال شیان
می‌روی اگر من غبیپاره میتوانست دام را از داش فرق نکنه چسه ا پام
سیاید بگرمتی بعثت او مرغان دیگر هم بسوی دام رفشد کمیکی از اینها جنی بین
خود را بجانی یافشند و بسوی او شتافتند و دام اشادند ای پرادر بیث
از راه بیرون مرگ و چون توراه را از چاه فرق نمی‌کنند و فمه بچاه می‌افشی از
راه نمادست باز ندار تا وقتیکه این گلک بر سر حوض کوثر بر سند شنیده و از
راه رسیده آنوقت می‌بینی از این گلک چه قدر درست بعثت چوپان کرده نه
ویراب شدند و چه قدر از عقب دزدان شبان نماد شنیده و هلاک شدند
و باب نرسیدند و شنیده اندند تو گمان می‌کنی که راتی در این مردم چیزی است

باشد چه طور مشود آن نواز میان برآ و تمام شده برجع برگرداد پس ازیدا
 که بعد آمدند چه گشند متابعت کی نمایند بجا برآند و اگرچه گشند
 و برآه طالع روند باری محبت باشد بحث تمام باشد ای برادر خن
 حق یکی و راه حق یکی حضرت رسول در زمان علت فرمود از هم جدایی شوند
 این کتاب دعوت تارو ز قیامت نهان تصور کنی که جمیع بنی هاشم یا
 سادات از عزت هستند والاچه بسیار از سادات کشته شدند چه دلی
 باهت امت و راه نبائی دار و مفت امام اماست دیگر مقامی است که ابراهیم
 خلیل را بعد از خطاب خلیل فرمودند ترا امام مردم قرار دادیم عرض کرد از دیر
 مننم هست خطاب رسید که عهد من یعنی اماست بطن مان نی روید پس نم به
 کس با دعای قرابت نمی توانند امام قرار داده شوند چه بسیار نم که نم بی
 ندارند پس مراد از عزت او صیایی او هستند که راه نمایند و پدر پر پدر صیای
 داشته اند اینکه تو می بینی مردم هر روز دنبال یکی را میگیرند فقط بعد او
 ماست شیطان است که هر روز با این مردم گوساله دست یکی شده و خرابی
 ایمان بپس اگر واقعاً هر کسی وصی بود و داخل عزت بود پس
 در عهد امامان سادات دیگر هم بودند اطاعت آنها را مردم پس اگرند
 پس شیطان است که یکی داشته باشد ایمان شریعت و بسیاری نمایند
 روزه جلوه میسد هر بازمی پنه مردم زیاده شدند و اطاعت میکنند و آن یعنی هر
 واحد صیایی او بقیی میرساند که خداوند قرار داده است حد ذاتی و شدنی همی
 او نمیگذارد و ایند فمه باین لباس پرون میاید و مردم را میفرماید و گفتم پرو

چه طور سیستواند درک معانی کند معلّمی او را باید تا و آن شود یا آنچه نشاند
هر قدر بد رجات ستن بالارود راهی زرفته است برو و پس راه من
در هر عصری باید باشد که کسانی که مشغل می‌باشند از آنها دستگیری کنند
اگر خداوند بخواهد ایشان را بخوبی خود بگیرد باشد که فرموده است هیا
می‌گویند خداوند بخوبی خود بگیرد که سینه ایه زمانه پون همیشه پیک عنوال نیست
و هر وقتی قضائی دارد مشتو است که بقضایی وقت امر و نهی می‌کند

۴۹

پس همینکه شیوه قرار گیرد که این ظهور تجلی که در این بدن خاکی نموده
و این بدن خاکی لامحاله باید کمنه بشود مثل جامد که عرض شود په بدن نویگر
در آید مردم را که رعیت نمی‌شود که بخواهش خود عمل کنند یا که از
خود سینه ایه سند برداشته باشند را گذاهند مشیوائی که معنی فارسی آن اماه
است کار کوچک نیست که جاستیار رعیت باشد محمد و علی هر دویک فخر
بودند منتهایی بجهة احتیای امر دیگری در میان مردم بد و بکسر جلوه
نمودند که کمی آن دیگری را بشناساند اگرچه مردم نشناخته شدند بقول سلیمان
فارسی در روز یکم ابوگبر را بخلاف نظر طلاقه برداشتند بزبان فارسی گفت کردند
نکرده بیانی جاششین برای سپری قراردادید و در واقع ندادید باری بطور می‌انجام
واز مطلب ورمی افتد این نور پاک محمد و علی از قطعه روز
خود دو گوهری که حسن و سینه شد آن نور را کسی نمی‌ستواند خواه موشکند
که می‌فرماید خواشند نور خدا را خواه موشکند و خداوند نور خود را تمام
می‌کند یعنی با جام میرساند و اگرچه منافقان و مترکان کراحت شسته

۵۰

باشد

خداشنهای سه هر کس دنباله کاری گرفت و عترت سپنیسر را گذاشت
 واژراه دور شد و بوادی غواصی و گمراهی ماند ای یوم القیام نه تنہ
 حضرت آدم و انسانی دیگر جلوه که بودند و پسر آدمند و کورانه راه رفته
 واژراه ماندند و بجانی تر سیدند ایست که فرمودند باش
 انسانی پنهان بودم چون عالم را استعداد آن بروز شود اکنون که ما
 در عالم و قابلیت در مردم پیداشد فرمودند با محض آشناز
 شدم باری چون مقصود سخن است نزدیک لغفهم درحال ختمار
 پیغمبیری شافی و دافی میرسم کلام طبول انجامد و اگر ای یوم القیام بنویسم
 کجی مطلب تمام شود مگر تو اینست در را بدان که کلیه حق مکیست تو چشمت ما
 باز محن و گوشت را شنو اگر دان آنوقت نزدیک کتاب بلکه هزار بار با کتاب
 خودت لغفهم ای عاشق راه حق محبت تو مرآگفت ار آورده باز مسکویم و
 از او استعانت می‌جویم نمی‌بینی این ما و آشایش و ستاره ای اگر گردید
 دارند و روزی میرود و بشی می‌اید باز صبح می‌شود و شام می‌اید مردم دنیا
 که من و نویشوند آیند ها میروند و نیستها است می‌شوند هر روز اشنازی دیگر زدن
 روی کار می‌ایند چه بسیار که بودند و رفتنند و چه بسیار که بودند و آمد
 و میروند اگر بنا بودیکت وقتی ظوری شود تعصر آنها که بودند و بعد پیدا
 شند و چه بودیا آنکه پیش بودند و ادرانک زمان نمکردند چه خواهد بود از کجا
 مردم راه حق را پداشتند و بر راه بردند پس در هر عصری باید راه انسانی
 باشد نیز اکه مثل مردم مثل طفل است که اگر هفت در با ادرانک باشد

۴۵ مانور بود و حجها دنود مراید بیاطر عمل نسایم و هم باطن را باز باختلاف
بیان فسر مودند چنانچه فرمودند اگر ایا ذر بداند چنجه را در قلب سلامان است

هر آینه او را کافسرا داند و در جای دیگر فرمودند ہر آینه او را بگشاد آینه را
را بدان که در هر عصری جسلوه بود از آدم و قبل از آدم الی خاتم و اکون
هم بہت چنانچه شمارا گفت اند گر آنکه دیوان العین و شیاطین که بلباس
اہل مذهب در آمده در هر عصری مردم را تکاه داشته است و از راه بدر بر دند و
گمراه منودند ای برا در راه دور شدن حاصلش مقصود نزیدن است
از خط مستقیم راه هر کس جدا شود مقصود نمیرسد خواه هزار سال پیش را

راه دور فتاوه باشد که اول منزل است یا بعد ازین انگار است و جدا گفته
از اول خلقت مردم مختلف شدند بعضی از اصل برآ نیامند بعضی قدری آند

و چون لشکان مانند موسویان با غواصی اهلی مذهب که بنابر امور دنیوی و
خواش های نفسانی خود سخنی چند گفتند از راه مانند و برآ نیامند و عیسویان
هم همین طریق بضلالت مانند بلکه خوب که ملاحظکنی از راه که دور شدن که تبعیج
بوسوسه مذهبی که اختراعی همین شخص دنیا پرست بود این پیاره با طرف دیگر
رفتند و نداشتند که مقصود از آفریش چه بود و اینها نیستند و از تجویض و بحاجا
میروند و در زمان بتی عربی هاشمی صدرالله علیه واللہ با وجود فرمایش اخضرت
که فرمود اہل میت من از قرآن جدا نمی شوند که فرقان حق و باطل است تا بر زبان حوض
کوثر وارد شوند و این دو چیز گرانایه پاکیزه را در میان شما باهانت میگذارم ما

و امیکه شما با هم تسلیک جو شید گمراه نی شوید بعد از من باز مردم نفس پرست

از کینه و حمد که داشتند پنهان کردند و با وجود این همه پنهانی آسمان
وزمین را فروگشت از است کجاست خوشی سبینا که کورکورانه نزود پر پسند
و بداند بشناسد و بزود ای برادران نیند انم این چه مظاهری بود
چه طور ظهوری ای حضرت مولی ای علت فاعلی آیه کاد ای مقصود از افتش ۴۲
چه بودی ای سرگون چون بروز نودی ای جبله حق چه طور آشکار
شدی که همه فکرها در تو تمحیر ماند تو چه مظاهری که زجلوه تو صدای
سبک قدسیان کردند ز ذرات امکان که خوشابحال از لخوشایش را همان
ساختی و اینطور آشکار شدی که جمی خداست خواند راستی اگر این پرده
بر میداشتی که حشم کوران باز است عارف بخلوه میشدند ترا اچگونه میفشد
چه میدیدندو چه میگفشد شعر اگرچه کورکورانه رفت اند آن خداوند را بجهالت
در زیر یو شر که کلید آن خاک از بان شرعاست این است معنی حدیث که
مضامین چند الفای خیال آنها مشود و میگویند ای برادر بان این ۴۳
رساله دایت نشاند که نوشتته ام برای ک کافی است که معتقد نموده مقصودی
جز راه حق من دون ندارم و بجز با اهل حق هم گفت گوئی ندارم اگر ارادم بالحق
سخن حق را نگفت نو دین تهمم نمیگقلم چون آنها صسلوات الله علیهم
بعضی فرمودند نهنگم پانی کردم مردم با آنکی در باب نهیب زانی نیست
چون سرگون از این خود دادند تعالی میگیرد ماید که بدستیکه خدا
از عالمی سیا ز است یعنی محتاج بحث قیمت نیست اگر آنها حستیانی ندارند
خود میدانند حضرت مولی افسر مونند که رسول مکرم خبرداد چنانچه بظاهر

بود مردم اورا بدگفتند و سخره کردند از اینجنت بود که پیش گفتم گوش شنوانی
 مردم کر شد زبان گوینده هم از کارمانه حضرت امام زین العابدین نیز باشد
 در چند شعری که من آهنای این است که من پیشان سکنم از علم خودم جوهر
 و خالص آزاد که جا به لان حق را نمی پسندند و فهمند چرا که قابل است ندارند و
 این علم را پیش از این جدم ابو الحسن سید ارشت و پنهان کرد و امام حسین
 پیش از او امام حسن را بین وصیت کرده بود چه بسیار جوهر و خلاصه علم
 است که اگر آزاد آشکار کنند مردم میگویند توبت پست شده و هر آئندۀ مردم
 چند از سلمان خون مر احوال خواهند داشت و این کار رشته کی میکند
 و مر ایک شند چقدر بنظر ایشان نیکو نماید حضرت امیر مومنان فرموده
 علومی چند را سید ام که اگر آشکار سازم هر آئندۀ شما را چنان مضطرب
 کند مثل اضطراب رسایخ اد رچاه عیق که پیوسته در حرکت و یعنی آن
 نمیرسد شما هم بین طور مضطرب خواهید بود حضرت امیر بیغه ریا
 من با این مردم زمان راه رفته میشدم زنده که متابعت پرندگانی دیگر کشند
 که هر وقت اعف پروا ذکر نمایند او هم پروا ذکر نماید و هر وقت بالسای خود را
 نمایند یعنی بر هم زنده او هم متابعت کند بسیم از دست مردم زمانه
 کشیده خواهد با وجود پیشان کردن علوم طوری فور غلطست و کبریایی خدا
 جلوه کرد که می بینی و این خلی فکر میخواهد اگر اضاف بدری و فتنگی کیکه
 خودش و اولادش علم خود را پنهان کردند و دوستانش هم آنها که چزی
 میدانند از ترس دشمنانش نپهان نمودند و دشمنانش اگر چزی فهمیدند

حق میں دیدند دیگر آنچه از دیگری مطلوب است و تعریف اوست از ایشان
نهایت صحیح خواهد بود چنانچه سیفرا می‌شد آنچه نیکاز اپسندیده است
گناه مقتضی باشد درباره مردم بی بصیرت همین اقرار بر بودیت
وموت بخاتیست و اما معترضیان را این پایه نهایت قباحت را
دارو چنانچه طفیل اند که حرکت که کفایت زمان سنت اور اداره بیانی روز
کمال من را برای او وارد و اما اگر مردی کامل آن حرکت را بخند چشم
در انتظار مردم به نهاد است خضرت امام حسین سیف مايد در فقره دعا که
پروردگار آیا غیر از توکسی را ظهوریست که ترا ظاهرا ساز و توکی پیمان شدی
که محتاج بدیل باشی و کی دور شدی که حال خسلت تو بخواهند مرابوی تو
دعوت گشته و بتوبر سانند که باد پیشی که ترانی بیند وزیان و
نقصان شد سرمایه تجارت بیند که قرار ندادی در دول او از دوستی
خوب بده و پیشی حضرت صادق در جواب سائل که عرض نمود راست
که خداوند در روز قیامت دیده بیشود فسرمودند بی پیش از قیامت هم
که دیده شد در روز یکم فرمود آنست پر یکم و مومنان هم در دنیا دیدند
فرمودند آیا حالانی بینی عرض خود ترا می نیسم ای مولای من اذن بینید
این سعیتی را از زبان شالگویم فرمودند کسی گلمحمد دم چالان گفتم ترا
انکار می کشند و این را گفتم میدانند و حال آنکه دیدن بغلب شل دیک
بعشتم نیست بدان ای برادر که بیشتر این امر را از منافقان پیمان
داشته اند و نکفه اند بلکه بکثری گفتند و اگر کسی از اهل حقیقت جانی

۲۵ که صفات الله ایشانند که هوری بعرفت ایشان شنختن ایشان

عین شنختن خداست پس لفظ معنی ایشان را که هر سن میرد و

ایام زمان خود را نشناشد بحالیت مرده یعنی آنها بابت پرست بود

آنها امام خود را نشناخت خدا را نشناخته است پس چون داشتند

که اشخاص مختلفند و با اختلاف فهم ایشان با ایشان صحبت نمی‌کردند

بعضی را گفتند پسچ حشمی اور اینی می‌پند بر غمی را فرمودند خدا وند از عقول

عکلان پنهان است چنانچه از حشم نیز پنهان است زیرا که فهم آنها بیش

از این برا است نداشت ولی ظاهر حلال و حلال خدائی امیر مومنان

می‌فرماید خدائی که نمیدم هرگز عبادت نکردم و چون اختلاف

عقل و اشخاص را داشتند بشنو بعضی از میان چنان که پائیه از انداد استند

در وقت امام حسارت برآمده تمنای معرفتی کردند ایشان را فرمودند ای

خاکی خاک انشیان خاکسار و انجا کی طینت خاک زاد خاک نهاد پنجه

تراب عالم پاک بله جسم خاکی که سراپا خاک است و قیرو و طفلانی اگر خیال او

در نهایت دستیع باشد هم خیالی است که از این کالم خاک

بر خاسته هر چه از آن بالاتر تصور کند هم مخلوق است مثل او و او را

نیزند که بفهمند و بشناشد و آنچه مردم سینا که بجا بهده بانفس

عقل و دل و خیال آنها صافی شده حشم بصیرت شان گشوده گوش

ایشان ششواده می‌بینند و بفهمند و شنوند پر طور سیتوان بهم

کن گفت و همه کن بینند و بفهمند و بشنوند بلکه اینان که بجسم

کمالی ذکر کردند در حدیث حضرت سجاد میپنداشد چون در آخر الزمان
 مردم بسیار پی جویی میکردند سوره قاتل یا هواسته نازل شد
 اینها که تو از برای خدا ذکر نمیشودی بخیال خود پیش ازی برای افسوسی
 شاید همه جانورها خدامی خود را از منقصت خویش معزاد است و بحکم
 ۲۳ خودستایند حضرت با قرمی فسر ماید شاید مورچه کوچک تصور کنند فدا
 دوزبانه است چون کمال او در همین است گمان میکند در کسیکه این
 دوزبانه نباشد نقض او خواهد بود پس در این صورت پیروی میتواند
 دین که فرمودند مائمه صفتی ای خدا و عجیبت بدان ای برادر پیا ایشانه
 شنواییشانه عیت رانیزد که بجز فرموده عمل نکند فرمودند هر کس مارا
 شناخت خداراش نهاده لفغم ای برادر من مشاهد در این باب لازم است
 که نزد دیک نفهم باشد شکل نیست که نوری که از چراغ است اگرچه خود پر
 ۲۴ نیست ولی اگر این نور بود چه میدانستی عراغ عصیت میجاست پس نور
 پی بچراغ بردنی از نور شناختی مشاهی دیگر از این بالاتر پس اورم که هرگاهه بخوبی
 دلیلی بر وجود آفتاب پس اوری بجز خود آفتاب را نمودن چیستوانی نوش
 خود آفتاب دلیل خود است آفتاب آمد دلیل آفتاب پس اگر خیال دید
 آفتاب بر سرداری ہمان آفتاب را بین، گردد لیکت باید از روی برخ
 مشابه ایشانه صورت ظاهر خدا در فقرات زیارت است که مردم میخواهند
 و نمی فهمند میگویند سلام بر تو ای صورت خشنده خدا ای چشم پناه
 گوش شنوای خدا و دست لگشاده او و ای خون خدا پسرخون خدا معلم

اختلاف کلی داردندی سینی کمی سیاه است کی سفیدی کمی کوتاه است تاکه بلند پهنین اثلافات تکله و جریشه که اشخاص دارند و تو می سینی پس در واقع و باطن هم مختلفند که ظاهر صورت باطن است چطور مشود آنچه برد عاتلی کاملی سگونید طفل هم گوئی کی حوصله شنیدن و که ظرفیت آزاد اراده که تعقل تخته کون کی نجاشیش دارد آب دریا را هرس قدر رهست خود خانه خواهد بدمین جهت که با خلاف آنچه احادیث دارد شده است که فرمودند حادیث باشکل است در نهایت اشغال کس نیست از برداشت کند آز امرگرنی مرسد یا ملکت مقری یا مونی که خداوند دلش را متحان موده باشد از برای ایمان الگون آگر خود را اودل خود را متحان کرده از در مادر آگر طالب عشق سرمهی در خدا حکم شد تفنگ کرنا بیند بداسخه آنچه شما تصور کنید که دیگر از آن بالا مرتبه نیست این منتهایی فلک شاسته است نه آنکه تصور کنید بجانب این رسیده آنچه فکر ترا در آن ره نیست اقایت فکرت انته نیست، بخوبی داشت خود بروپی اگر رس خس لتعیر در ما صفت یعنی چیزی از خیر باشد در کسی شاهد و گلویند در او هست پس چون کسی را نیسته ای شاخت با پندلی که گفته شد و هم مامورید که فکر نخنید که تحریر شما زیاد میشود صفت هم نیسته ای سپهی مردم برای حق ذکر کردند بعد هفتم خود شان بود ستشاگوری برای مردم عیب بوده گفته شد خدا اینست جمل بدو شکنند دانست پس آنچه در خوشیشتن نقش مشیر دند برای خدادار مقبل

و اطاعت نمود حال در ضمن معرفت فتدری از اطاعت شنبه‌ای
 برادر اطاعت همان عبادت است و عبادت عین معرفت اصل خلقت
 ۲۸ عبادت و معرفت است که در قرآن است که خلق نمک دزمین و ای
 مگر رای عبادت و نیزه اردشده است که بودم گنجی پیچانی خواستم
 تا آنکه از خود شوم و شناخته گردم خلق را خلق کردم که شناخته ایم نباید که
 دین عبادت و معرفت را کی دانسته اند حال که بر سر طلب رسیده‌ام
 منید انم چه گوییم چه طور گوییم که تو بعصری ای برادر بدان که عالم
 را خلقت فروگرفت دست و شدن در ازشد مقام اتحان در میان آمد
 افتکاب در مردم ثنا ده کس برای رفت و خیالی نموده جمعی از زبانها
 ۲۹ جا بهلان که ذرا وان را هم تفتنند هر چاچی بود بعثت را نمکان شدن
 گرفتنده کم کم قلبی سیاه شد گوش شاکر شد زبان گوینده از کار باز نهاد
 امکان نداشت که بجایت کرها بتوان طلب گفت کی میغیرند الکنون ای
 برادر زبان گوینده هست اگر گوش شنو او ای سپا و الائیستوانی در ک
 این معنی را بمالی امتحن چون بین پولاد است تیز چون نداری تو سپر و پی
 گزیر ، الکنون سیگویم و با او استعانت سیگویم آنچه از پر زگان دین رسیده
 است در سرفت باید متابعت ایشان نمود فرمودند و رذات خدا فکر
 نمید درست ہوش خود را جمع کن دلت را از طلب دور نمکن باشد که خدا مرآ
 ۳۰ توفیق دهد در گفتش و قورا در شنیدن طلب بزرگست و شکل مگر تو بعصر
 شک نیست که مرتبه اشخاص چنانچه در ظاهر صورت مختلف نمود باطن و معنی نم

ایشان در عیتند چون سلطان ایشان امتحانی آخوند

و همچنین دعده آخوند داده است که نعمت باقی بدهد یا حکمت

جاؤید برساند پس احمدی نیست که عاقل باشد و فانی را باید

صلح نکند نعمت فانی را لگاه دارد وزحمت جاؤید را برای خود

بزند در قرآن است بدستیکه خدا خرید از مؤمنان چنانجا

و ملسا ایشان از که در عوض بآخوند باشد بدهد ای برادر

کفران نعمت ممکن بسبین چه میدهی در عوض پس گیری جان و مال

که لا محاله فانی است از تو سیکرند و جهان باقی را بتوازارانی سپدازند

پس بشارت پادشاه اخسرید و فروشی که با خدا اکر دید چونکه چنین دستی

که چطور میتود که خطام دنیوی را لگاه داردی و از آخوند دست

برداری و چون از دنیا دست کشیدی بهمه اسباب آن ترا آخوند

میشود زیرا که دست کشیدن تو محض فرمان برداری بوده نه از ترس

عذاب یا اسید تواب عاشقان جمال حق گفتش که تو بغمی

و یاد بگیری حضرت سید اشمهاد آباء میفرماید که ای پروردگار زمان

و مردم آزادگانه اشتم و ترک نهودم در راه عشق تو و بسوی تو آمدم و

عیال و اطفالم را قیم سا خشم که جمال ترا مشاهده نایم پس اگر درست

خود را ریزه سازی که قلب من مایل بغير تو نخواهد شد در

ملاظ نکن سفت ام جانبازی و گذشت از دنیا را که تا بچه حد ایشان

نمودند اینست معنی گذشت از دنیا اکنون و انتی که باید رعیت ب

علیٰ نبود ترا خلقت من یکدم اکنون بدان که مقصود از آفرینش
 شخختن آن نظم حلال و جمال خدا بوده که دارایی همه صفات است
 کجاست حشم بنی ای که مبینند و برآه عقل رفته بغض از صریح آن
 چنان سسلام میشود که اگر حضرت رسول ولایت او را ظاهراً نمی‌بینیست
 رسالت ناقص بود که آیه ایشت ای پغمبر برسان بردم آنچه را بتوانم ۷۲
 و اگر زسانی رسالت خود را استبلین نکرده پس به این اسباب اضاع
 آفرینش و ارسال رسی و از ایال کتب برای شناختن او بود که فرموده
 بودم با هر سپاهی دیبا محمد آشکار شدم تحقیق اینطلب هستم در جای
 خود ذکر میشود اکنون چون سخن با یخاری سیده هان بهتر که شرحی از
 معرفت برای شما برادران دینی خود پسان گشتم که از این بیان پنج
 که انشاد آنند سینهایم طلب کنی که عقل عاقلان در آن حیران است
 بغضیه ای برادران در این سکونی نیست که شخص چون سلطان نیست
۷۳
 لا محال ریست خواهد بود و رعیت بطور حتم میسید اند جزا طاعت سلطان
 علامی ندارد بلی سلاطین دنیا نعمت اولیت ایشان هستم در نیا
 است چون دنیا فانی و ایشان هم فانی سلطنت ایشان هم فانی است
 چنانچه کسی اتفاقی گشته مانند اموال دنیوی است بقایی ندارد و اگر
 غصب کنند هستم بی بقا است زیرا که اینها هم تابع وجود ایشان است
 چون اصل که وجود است نیست مگر آنکه فانی میشود تابع وجود هم فانی
 است بخلاف پادشاهان سرفت که رعایایی ایشان که مسکون حکم

کنید که از راه دور نشود و فریب شیطان را مخوبید لغوه بالله اگر لغتن
بر شما غلب جوید و شمارا دریند کشد آنوقت ذیل سازد و به جا که خواست
اوست پر اند و متولی شود و گیر تمام او قات شما عرف عبادت و متاعت
لغنسیگرد و فرمان بردار او میشود آنوقت در معرض این خطاب آنی
چ جواب خواهی داد که آیا با شما ای بنی آدم عهد نسبتم که متابت شیطان
نمکنید که او شمارا دشمن است ظاهر هر کس متابت لغنس دشیطان تکنده
باید عهیای جواب خداوند باشد ای برادر بدنیا و اسما بش که ترا

۲۲

فرآهم آمده غرمه مشو خواهش نفس را کنار گذاش دل از دنیا برگیر آنوقت بین
چون تو برای یجهان فانی دل ندادی عالم ترا سخن میشود در قرآن است که متخت شد
آنچه در آسمان و زمین است شمارا تما و در این علامتی است برای کسی که
تفکر کنند ای برادر فرستادی فلک کن نعمت خدا را شکر گذار باش که تو
ارزانی داشته است چون تو خود را مطیع خاتی و دست کشیدی اکنون
سیگویم که انسان در این دنیا باید مشو ای داشته باشد و تحقیق این مطلب
انش الله در موقع خود خواهد بود چون تحقیشم دست از اسما بدب دنیوی
بدار سیگویم دست در این کسی زن که این اسما بدب برای وجود داشت
شده است تا آینه سخن تو شوند و فکر کن کدام بستر است که این ایا
را او اشته باشی و او گذاری بستر است یا آنکه اور امطیع باشی یا آینه خود
امطیع تو شوند در حدیث قدسی سیفیه مایه ای محمد اگر تو بودی آنها
خلقت منیکردم یعنی آنها بوجود تو بر پایند و در جای دیگر است که اگر

۲۳

تو شرق لمپت بر تو میر و م خاکم بفرق دیگر خود را لکشیدت یه بیند
 در کار خود نشکر کنی می بینی که خدا پرست نیتی چرا که اطاعت همان عبادت
 کرد نست همین که نفس اطاعت کردی اور ا العبادت کردی و چون نفس را
 عبادت کردی خدا را بندگی نکرده دیگر خدا پرست نیتی از اینجا است
 که گفتم دشمن دوست نمایرا از راه برد است صریح آیه قرآن است که
 آیا دیدی کسانی را که خدا می خویشند قارداوند هوا می نفس خود را
 خواهش مای نفسانی که خوی جوانیست اطاعت کردی و اور پرستیدی
 و از راه عقل که شاہراه هایت و خوی ملک بود پایی کشیدی و دوست
 برداشتی بین چه کرده و چه پایه باید بخلت و شرساری داشته باشی
 این راه ملاحظه کن که مردم چند در بر سند عیوب میگیرند که بت پرست
 هستند و نمیدانند خود چه چیز را پرستش می کنند خوی جوانی نفس را
 که پرستیدند بصد هزار درجه از سک پست تراست تاخوی کدام جوان
 در نفس آنها باشد و چه چیز را پرستند اینجاست که گفتم ضرر کلی در این بجا
 داری بلکه سرمایه تو از دست رفته آوفت مفتاد آیه کرمه که خسروان نمود
 خرانه فاش شد تو اتفاق می شوی ای برادر خویش او اپایی بد انکه را
 حق یکی است و اینها که می بینی که در عالم دنیا از راه دور افتاده اند و فرقه
 نمی گفتند از راه دور شدن تیک که اند کی دور شوی یا آنکه مسافت سیار
 طی کنی چرا که می بینی کسی را که در آب غرق شد برای او فرقی ندارد که
 اند کی آب از سر شش گلزار دیا آنکه در دریا می عمیق افتد پس کوشش

خواهد بود خداوند تعالیٰ اجتث را در سیان شما باقی گذاشته است که اورا
متابعیت کنند چون نتوود یه قصیر را از خود بدانید باری فرق نیافرید
این دور از دان دوست را از دشمن بشناس و از راه را سروان مرد ^{۱۴}

فرات است که ماراه خیر و شترابا نسان نمودیم و چنین آیه دیگر
دلالت میکند براین مطلب که فرموده است ماراه را بان ان نمودیم که باقی
رسانگار شود ^{۱۵} با آنست که شکر از این نعمت عظیم را بجا همی آورد و برا

راست میرود یا آنکه قدر نمی داند و در زمرة کافران محوب پیشود پشم
ادای شکر ایم نعمت مسیپوشد و برآه باطل میرود راستی که نعمت

از این بالاتر و بالاتر است که شخص برآه راست و صراط استقیم ^{۱۶} میاید باشد
واز راه باطل پرهیز کند و حق را از باطل فرق گذارد اگر قدر این نعمت باشند
و آنچه شنیده در وقت مشکلی که ترا در دین روی ده بکار بندی هرگز گمراهنی

شوی و میدانی ترا پس میباشد و دیگر خسته پار بیات است متابعیت عقل ^{۱۷}
نفس هر کدام را که خواهی بگن اینقت در بدان که آنچه ترا از این نعمت بازداشت

واز راه بدربرده است نفس است و تو نمیدانی از متابعیت نفس چه ضرر ^{۱۸}
داری گذشتی از آنکه از راه بدرفتی هماعت نکردی شکر نعمت نمودی علیله
کافران نمودی گمان بردوی که این راه را که گفته نفس رفته راه حق بوده و حال آنچه
اقر از راه بطوری بدربرده که از دسته خدا پرستان خارج شده و هر چند
بیشتر متابعیت و پریدی نفس را بنامی زیاد تراز راه دور میشوی بلکه کارت چنی
میرسد که پشت بطلوب رفته باشی چه خوب میفرماید آینه در غروب روی

کیست که بر سر ما یه ملک شده مائیخ خور د و ب ع مر گز نشته ت محترم ب رو و کا
 از دست او رفته باشد و نتواند علاجی کند و چه قدر توفیر دار و این ۱۵۱
 حالت باحال است که یکیدر دنیا آخوند را منور نموده و پایانچه او را فسر بان شد
 است پذیرفته باشد حاصل این زراعت و عمر گرانمایه و جوان بیعتی نفسی
 که صرف نموده برواردو به بینه هسته از آنچه خرج کرده است لفع نموده سوی
 برداشته حاصلی باقه و در کارخوشیش مثل دیگران تحریر ندارد بدان این ای
 فرق کلی میان عقل و نفس است چون این را بدانی و در وقت ضرورت
 بکار بری در هیچ امری در نمانی بلکه هیچ چیز بر تو مشکل نگرد و آنوقت ممکن
 ترا چه باید کرد و همیشه برآه راست که صراط استقامت خواهی بود عقل است ۱۵۲
 که ترا برآه راست همیشه سخواند و نیگذارد در طالقشی سیفر ماید عقل است
 که بآن عبادت پروردگار نمانی و آخوند را پست آری و در هشت جاوید
 در آنی و بیانی نفسی برخلاف آنست و دشمن عقلت و نه عطف عقل ای
 دشمن است بلکه در واقع که نگاه کنی و بینید یعنی ترا دشمنی است قوی زیرا که تو باید
 عقل را فسر مان بروار باشی تا بجا ای بری نفس است که منی گذارد ترا
 و از متابعت عقول باز میدارد و از راه دور میگرداند و نیگذارد
 بمقام قرب بری و اگر راه عبادتی برای تو پیدا کنند هم برخلاف رضامی خد
 است دشمنت نیگذارد ترا بطلوب بری هر قسم بتواند در صدد مسأله ۱۵۳
 تو بری ساید تو نی فمی بیاس دوست جلوه میکند گرگ است بیاس
 میش در میاید و ترا به طور است از راه میبرد آن وقت فریاد تو بیفاید

بدنیا که بیعت و بندگی و راه حساب پردازیم خداوند میفرماید دروغ نیکو شنید
اگر بازگردند باز همان اعمال خود عوامل گشته حال ای برادر با نفس خود خطاب
کن ای نفس امر و زر اچنان پنداش که همان روز است که خداوند ترا بدینیا گردید
و عملت داده است و تو آرزوی حیات داشتی که بدینیا برگردی و عبادت شوی
الآن درست فنیت شمار و آنچه آزور زدن نظر داشتی که بجا باید بسیاری فرموده
ای برادر چنان سپندار که آنچه گفتم را ای توصیه دار و کنستوی بامورد نیا

۱۲ دندیر نزل و غذا پردازی پسین نیت میوان مؤمن باشی بندگی خدا بسیار

و دنیا ای تو هستم میور بیاشد بلکه بسته از همراه شد بانگه بزرگان دین او قدر
شما زور ابر قسمت مساوی تقسیم نموده اند که هر سنتی هشت ساعت است و ام
تو این شرکت را درست بداتی و به قدر علی کنی که ترا فرموده اند دنیا و آخرت خود را
درست نموده هستی از برای خواب است که در این قشرت غذاخوردن و دندیر نزل را
شامل نموده اند عقستی از برای صرف در امور دنیا و تحصیل معاش است و قشرتی میگردد
برای عبادت هصرزروند که تحصیل آخرت و جهان باقی نمانی در صدیث بیفرماید

۱۳ که شما برای بقا خلقت شده اید نه از برای فنا و زوال پس معلوم شد که این
جهان فانی را باید گذاشت و دار باقی شستافت علی نمود که سرایه بجات آخرت
باشد و نفع آزاد آن دنیا برداری که باقی است بیفرماید و نیاز میزد این
آخرت هرچه در اینجا کاشتی در آخرت برداشتی پس اگر از هشت خود گشایش
و نفس را عبادت نداشتی ابسته روزگار خود را ضایع گذاشتی که از این
مرز عده حاصلی برای آخرت برند اشتی آنوقت حالت تو مشحالت

کیست

از دست توبه و دضر کلی بطور سه هیچ عاقل را شنیدی که تجارتی کنندگان
 گذشتند از نفسی که نبرد کاری بخشد که ضرر باش سرمایه بر سر بلکه بغلی سریا
 تمام و فانی شود پس اینجان با خود اندیشه کنید و با نفس خود اندیشه شنیده
 و با نفس خود بکوشید ای نفس مرا سرمایه تجارت که آن سود آخرتی برای خود جوهر
 کنم گرایخت دروزه همرو آنچه از آن رفته است دست چاره از آن کوتاه است
 و بآن نیز سد درحقیقت این قدر که از عمده گذشت است ضرریست که بمال سرمایه
 تجارت انسان وارد آمن است این امروز بلکه این نفس باشد غنیمت
 شروع که روزنوي است که از اجل حملت گرفته و او ترا حملت داده است لامرأة
 ترا فرست و حملت نمی داد تو در شمار اموات بودی چه بسیار کسانیکه دیره
 بودند و امروز آرزوی حیات می بردند گمان نمی کنی که اگر دیر و زمرده بودی حقه
 امروز آرزوی حیات داشتی این غنیمت حیات که امروز خداوند ترا ارزانی داده
 است قدر بدان غنیمت شمار و بعبادت مشغول شو که این زندگانی امروز قوتی
 ایام گذشتند شاید ملی نیانی که موجب و میهدی تو باشد و در آخرت در
 مقابل آن جمیعت از خلاائق شرمسار و بخلت زده نباشی نمی بینی در این دنیا
 مردم بواسطه یک عمل ناشایست که کسی باز نمی فوی انسان بر آن سلطنه شد
 است چفت در محل و شرمسار می شوی پس چون تمام خلق سلطنه شوندار بسیار
 و ملائکه و غیرهم بعمل پل بهال ریا بشیرچه باید کرد و تفصیل این را بعد انشاء الله
 تعالی ذکر میکنم اکنون بر سر سخن رویم در قرآن است که در روز قیامت
 کسانی چند از کن کاران مستند که عرض میکنند یار پروردگار اهار برگردان

ش دریافت در قرآن است آنها که در راه ماجمادنو دند هدایت سینکم شان را
براه خویش که همان است صراط امتنع نفس را باید از آنچه خواش
اوست از اسباب دنیوی بازداشت و آخرت را برای خود وغیره
ساخت و شاهراه هدایت را فرو نگذاشت ای برادر بدان که از قرار این
احادیث و آیات بران که اندک شوری داشته باشد و در حال
آخرت باشد و حبست که هستگام طلوع صبح که از خواب غفلت پرسید
با خود اندیشه کند و نفس خود را بقامت حساب در آور و اندکی فنگر کند و متوجه
ش احوال او باشد به پند و بد انذکه هر نفسی که از او بر میاید مثل در وحشت
گرانبها بلکه نی بجای زیرا که کدام نفس است که سرون آید و باز برگرد
پس چیز است که فیمت نفس را داشته باشد هر گز نشیستوان تصور نمود
که آنچه از غصه کند شده عود کند امیت که گفتم فیمت ندارد زیرا که چیز میسته
جای از ابکرده ولئنقدی است که بآن میستوانی خزنه از خزانین رحمت
خدا برای خود بجزی میستوانی در همان نفس آخرت خویش را عمود کرده
باشی میستوانی در این قدر فرست که یافته و نفس کشیدی خود را بقامت
قرب بر سانی میستوانی محل دیداری در آن سر اخناچه در آین دنیا داری
ش اگر قدر بدانی برای خود مهیا سازی میتوانی با این نفس تبارانی گمی که در نفع این
روالی نباشد و هر گز غافل نشود و باقی باشد برای تو پس وقت خود گمانی
مکن که از عهدمه غرام است پرون نمی آمد چون وقت را ضمایع گذاری و با آن
آن نفس کشیدن را در راهی بر وی گذساعت نزی و آن دقيقه را گذاری بعثت

یا به مراد از جماد ب نفس اماره آنست که نفس را مقوله ساخته اور باز همان
 درآورده چنانچه این نفس که همیشه مختلف عقل است انسان را نتواند برآه شایست
 پدارد که مختلف پیر وی دین باشد نفس را تحت حکم عقل درآورده اور ایداره
 بر طاعت و فرمان بری که حصل سرمهای نجات است و همین است منی هر ادراست قیم
 زیرا که فرمان بری همان راه راست رفتن است و انش ا، الله تعالیٰ در این محض
 ۲۵ پان مطلب را خواهند نمود و من التوفيق باینند ای برادران دینی که احادیث و آیات
 قرآنی در پاک نمودن نفس اماره و صفاتی آن بی نهایت وار و راست از آن
 آنست که خداوند در قرآن سیف را پیدا کرده که نفس خود را پاک نموده
 چنین است زیرا که نفس را پاک نمودن بسترین اعمال میباشد که همان
 راه صواب میستوانم پیو داز ای خبته که آنچه اشاره از راز رسیدن بر اتاب
 عالیه باز نمیدارد همان نفس است که منع از طاعت و پیر وی دین حق مینماید
 ۵ چونکه اور ایگاه داشته بلکه بستی و نگاه اشته که بر تو غلبه کنند و ترا از راه راست
 بازدارد ایسته بد ارج عالیه میرسی حضرت مولی میفرمایند در تمام پنهان
 و عبودیت و راه نمایند و دستان خوش که چگونه راه روند نفس ایگونه
 در بند نمایند که ای پروردگار من داشت نفس من که اور اماند شتر زانوش
 را بسته ام ب زانوبند شیلت تو که بخواهش تو کاری نمکند پس ای دوستان
 بدانید که نفس را باید بطوری لگنه داشت که هملا مجال سرکشی نخنذ که ترا از دست ببرد
 و از پایی چرآورده سر از جسم بدرآرد و از رسیدن بتعام قرب بازدارد و نگذارد
 بجا ای بری که مومنان رسیده پس باید کوشش نمود تا آنکه راه راست را

رساله و حقیقت دین

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ وَبِتَعْيٰنِ

چنین گوید علام آستان حضرت شاهزادی اقاضی شاه روحي فدا
 شهاب الدین الحسین چون بعضی از برادران وی که او را حقیقت ایش زد
 پرخویش واجب میدانست خواهش رساله مختصری نمود که سراسایه بخات
 اخزوی باشد برای ایشان وهم آیین سلوک در دنیا با اخوه نومن خویش
 دانسته که تماً انشا، الله تعالیٰ نصائح را بکاربرند و رساله کارشوند بحسب
 مراد ایشان از خداوند سلسلت توفیق نموده احابت دعوت نمودم عليه
 المکان حضرت مولی الموالی علیه سلوات اللہ الذکر العالی میفرمایند
 که روزی جمیع از اصحاب راحضرت رسول صلی الله علیه و آله وسیریه فرستادند
 زمان رحمت آنها که بشرف حضور شرف آمدند فرمودند مر جای خاک علی که جهاد ارض
 را بجای آورد و باتی است برایشان جهاد اکبره خدمت آن بزرگوار عرض
 شد جهاد اکبر که امام است فرمودند افضل جهاد آن است که پافس
 جهاد نسائے یعنی با نفس اماره صدق صلی الله علیه و آله ای برادران یعنی
 من که مدعا عشق و محبت مولی هستید لخاطگوش دارید حقیقت معنی کلام
 استحضرت راشنودی و اندکی در کار خویش در نگردید باشد که تنی از شماره افلاج

این رساله معدن اسرار حقیقت دین و معانی معرفت رب العالمین گردید
و این نسخه فعلاً چاپ شده از عین خط خود آن حضرت از نسخه اصلی و ای
که بعضی معانی بحکم اوضاع بیان نگردد یه ظاهراً این بود که جلیل حسنه
ایش از انداد و شاید قصد داشته باشد که در قسمت دوم این معانی را او رئی
کشند مشابه رسایلات شان میفرماید که باید مومنان و مسلمان ترک
دنیا ای دوک کشند و در فکر آخرت باشند و یقین است که معنی آن نهایت
که انسنا باید مال و عیال و کسب شان و گذارند و بگذرانی بعفتنه بلکه مغایش
این است که از قید فکر پر خوردن و پر خوابیدن خود را آزاد نمند و به آن کارهای
که برای ترقی انسانیت مفید است مشغول شوند و مثل دیگران این نهایت
که در آخر رساله فرموده اند که مومنان باید از سایر علوم غیر از علوم دینی پرهیز
و بعلوم دشمنان خدا اشتغال پیدا نکنند مغایش تعصیانه ای است که نویسنده
همه چیز و اگذارند و مشغول یادگر فتن احادیث شوند و از علم حساب و طب
و غیره از علومی که برای زندگی انسان اهمیت دارد باز بمانند بلکه از آن

علومی پرسینه کنند چنانچه در بعضی کتابجسا

اهل ضلال برای گمراهنی خلق بیان شده

پلیت

همه عشق است اندیش صحفه
همه شوق است اندیش طوّا

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

دیباچہ

این مختصر سیرت و تحقیقت دین و سیاست از تصنیفات مرحوم شید
شہاب الدین شاہ الحسینی قدس اللہ تبارکہ کے پسر بزرگوار حجت پناہ اتفاقی
سید شاہ علی شاہ علیہ السلام بودند و جوان بزرگ از این دارفناہدار بعتا
بتایخ آخر ماہ ربیعہ سنت ۱۳۰۷ھ حلقت نووند شخص ایشان بزرگواری بود
کامل در علوم دین و فراست حقیقی و در عصر خود در میان خلاائق احترام و استبہ
بی نهایت داشتند و سبب تصنیف این رسالہ نیبار که چنانچہ درمن
آن لغتش فرموده اند انشت که برای ہدایت مؤمنان باقی بماند و این
رسالہ کلیتی و قسمت بوده قسمت اول که در تسبیحین معانی حقیقت و رایا
بود فقط اعتلم آمد و بتایف قسمت دوم که در وضع طریقت و سلوک بود
نائل نشدند ولذا چون قسمت اول کا لائاؤ شده بود طبع رسیدا
مؤمنان از آن نصلح گردند و به مند شوند و چون عظیم آن بزرگوار
این بوده که خاص و عام بہ ازاویسہ بزند از این سبب بعبارات ضلیل
ساده و واضح تصنیف شده و حتی قطع ترجیح آیات کلام اللہ و احادیث پیغمبر
اکتفا نمودند و خود آن آیات و احادیث را بیان نظر نمودند و واقعاً

ایں کتابی آت
درحقیقت نہ بیگم علیہ
رسالہ درحقیقت دین

من تصنیفات
مرحوم آقا میرزا بشیر الدین شاہ بن
محمد بن پناہ شاہ علی شاہ اسینی قدس اللہ تعالیٰ سرہ
بسی اقل العباد ایو اف
درطبع نظرفری مقسم نہ بزبئے
بتاریخ ۱۳۵۲

۱۹۳۳ء یعنی جمادی ۱۴

طبع رسید

